The Story-Life of The Son of Man

Wayne Whipple

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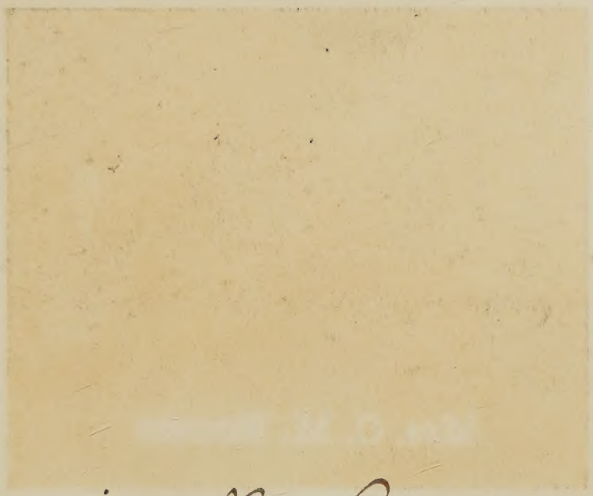

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Christmas 1913.

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The Story-Life of the Son of Man

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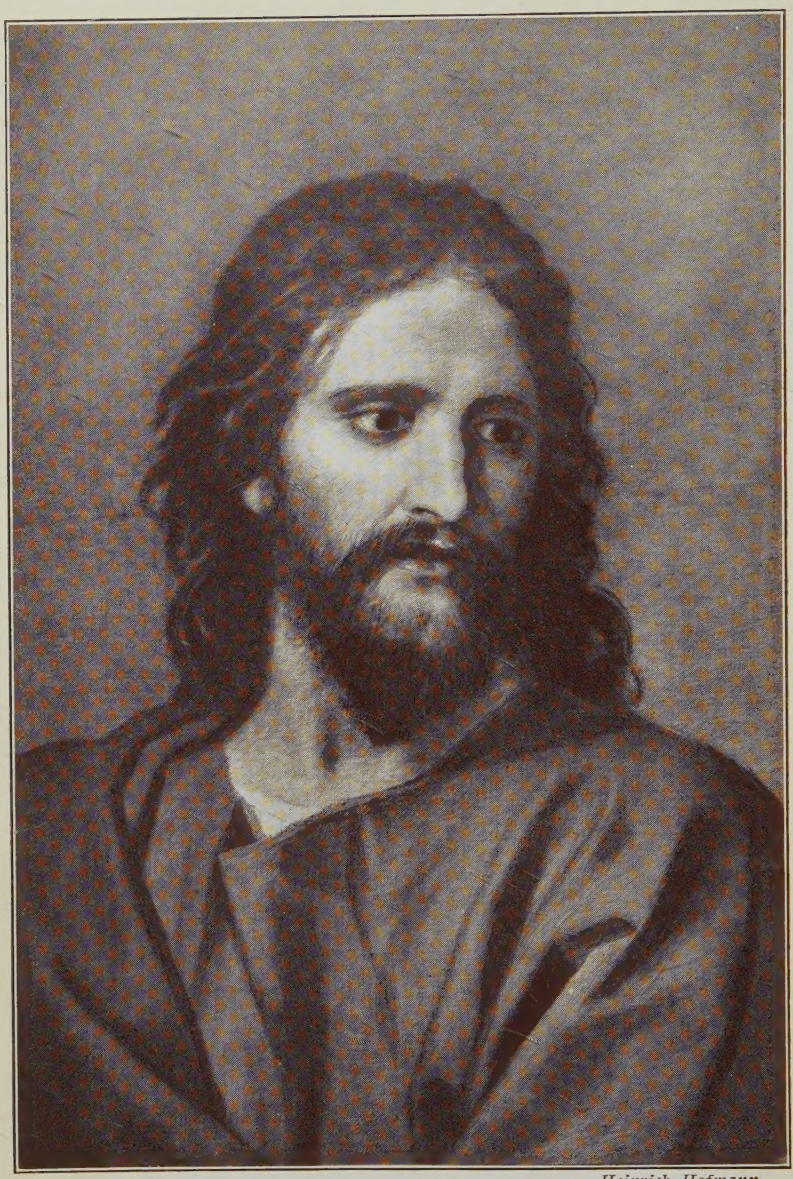

Heinrich Hofmann

THE SON OF MAN

Engraved from the Famous Painting of "Christ and the Rich Young Ruler"

The Story-Life of The Son of Man

Nearly a Thousand Stories from Sacred and Secular Sources in a Continuous and Complete Chronicle of the Earth Life of the Saviour

By WAYNE WHIPPLE

Author of The Story-Life of Washington, The Story-Life of Lincoln, The Story of the American Flag, etc.

WITH FULL-PAGE ENGRAVINGS FROM HISTORIC PAINTINGS AND SACRED ORIGINALS, SOME REPRODUCED FOR THE FIRST TIME

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TO HIM

Strong Son of God, immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove.

. . . . . .

Forgive me where I fail in truth
And in Thy wisdom make me wise.

—*In Memoriam*, Alfred Tennyson, *Poetical Works*, page 247.

Introductory

And there are also many things that Jesus did, which, if they should be written one by one, not even the world itself, I suppose, would contain the written books. Amen.—JOHN xxi. 25 (*rendered literally*).

THIS simple supposition, which closes the Fourth Gospel, gives an idea of the vastness of the work confronting one who attempts to piece together from the almost infinite sources the heart-breaking story of the Saviour's life as a Man among men. During the eighteen centuries which have elapsed since the latter days of John the Beloved, the work of filling the world with books about his Lord has been going on.

Reasons for Another Life of Christ

This fact—that there is room in the world for more books about Him—would seem to be the chief excuse for another Life of Christ. Yet a better reason is to be found in the Story-Life idea—of selecting the best that has ever been written or spoken about the Son of Man, and arranging it, story after story, bit by bit, as a mosaic is made, into a vivid and attractive picture. This lends itself admirably to choosing the very best of everything that can be found to compose the completest arrangement of the most beautiful story ever told, as given by hundreds of authors, in many lands and languages, from Holy Writ and secular history, on all sorts of authority from the plain Gospel of Matthew to the palpitating descriptions of Marie Corelli; stories have been taken also from Renan and from the profane legends which serve to illustrate how inadequate is the human mind, unaided by inspiration, to describe

> "the sinless years that breathed
> Beneath the Syrian blue."

There is no other theme on which authority counts for so much. The reader may well divine the fascination and inspiration to be found in the choicest thoughts of the greatest writers and thinkers the world has ever seen. Such an array of sources, named elsewhere, does not militate against this Story-Life, but combines to make it all the richer and more fascinating to the heart of the average reader. With rare generosity, authors and publishers have united in allowing excerpts to be taken from their own copyrighted volumes to enhance the interest and the value of *The Story-Life of the Son of Man*, making it "a book of a thousand stories and the story of a thousand books."

In this continued story use is made of all the translations and versions, from the Latin Vulgate of Jerome, the old Saxon of King Alfred, and the wholesome and homely German of Luther, to the excellent *Twentieth Century New Testament*, a direct translation into modern English by about twenty scholars representing the principal branches of the Christian Church. In some instances literal renderings are made direct from the original Greek into the popular vernacular. None of these renditions is offered as better than others; they are added only to give varying shades and hues of meaning, and to aid in the better comprehension of the sacred text.

The best "harmony of the Gospels" has been followed, in a general way, without stopping the story to discuss the question whether one or two blind men were made to see at Jericho, or whether Jesus performed a certain miracle on His way into or out of the place mentioned. There are plenty of arguments for and against this or that theory, but long discussions settle nothing, and serve only to distract the mind from the real story. The inspired writers were content to tell the simple story of *what* the Master did, without specifying *when* or *where*. There was a higher Wisdom in this, and it is a safe rule for the writer to follow to-day.

While advantage of the ripest scholarship has been taken, and many stories have been translated from divers tongues, it has been the chief care to present the life of Jesus in language which the reader, young or old, will be able to understand. The sole object is to show Him as He "walked and worked and talked," and what He did for the men and women and little children who

saw Him face to face; to condense the best things in the world about Him within the compass of a single volume, and to bring His matchless life close to the hearts of the people. It will be found of great interest to those who would never think of reading a Life of Christ otherwise, or who have been unfavourably impressed with the moralising and preaching into which too many books on Bible subjects have degenerated. No attempt is made to draw conclusions for the reader, who should be able to make his own inferences if he can see things as they were.

The Heart of the Eternal

The Christ came to show men what the Heart of God is like. The Gospel stories, by their simple, earnest directness, should make the strongest appeal to the hearts of men. The reason that these stories do not grip the emotions of the reader is because they have become so familiar as to be without real meaning. This is not due to the wicked or unregenerate mind so much as to a lifelong familiarity with the story given in the stilted, sometimes obsolete forms of bygone centuries, so that the head often stands in the way of the heart. The Gospel narrative, which so captivates the hearts of those who read it for the first time, fails even to interest those who have heard it all their lives, and thus have become "case-hardened." This is the reason for giving some of the most familiar narratives in modern forms that the reader may see them through new eyes, and be pleased to find how much better the dear old Bible stories are than the best of those told by writers uninspired. For instance, that touching story told by the Master Story-Teller Himself, so long rendered remote from human sympathy under the title of "The Parable of the Prodigal Son," comes home to modern experience as "The Story of the Loving Father and His Wandering Boy." Yet it is the same story Jesus related one day, while a fugitive in Perea, but translated into modern English instead of the speech of three hundred years ago.

By the use of descriptive and devotional poetry and the addition of illuminating illustrations which are modern in atmosphere and spirit, every effort is made to retell in terms of life to-day

"that sweet story of old
When Jesus was here among men."

Human nature was the same among the ancients, and the struggles and problems, public and private, with which He had to contend were much the same as those the reformer has before him to-day—only His struggles in behalf of the people against the exclusiveness and oppressions of the domineering rich were a hundredfold greater than those with which the progressive must wage his warfare in our day and generation.

Their Rock and Ours

"There is some soul of goodness in things evil
Would men observingly distil it out,"

so the best stories and descriptions in the works of skeptical writers are found here. Renan, in his *Life of Jesus*, for instance, has done much in his strange, distorted way to stimulate others in worthy research and vivid portrayal. Some of his apostrophes to the Christ are as impassioned as they are inconsistent, but these are given to represent all shades of belief and unbelief. Of the materials furnished by skepticism nothing destructive is used. In the chapters of legends of the boyhood of Jesus certain spurious stories are inserted to show what crude and wicked devices even well-meaning minds, unaided by inspiration, have produced about "the silent years" of His earth-life. These quotations are given in the spirit of the Song of Moses:

"For their rock is not as our Rock
Even our enemies themselves being judges."

Scriptural versions, hymns, and the Lives of Christ by Roman Catholic translators and authors have been used with considerable freedom. These show a devout spirit with long and patient study. It should be said that the Roman Catholic translator is allowed great liberty in rendering from the Vulgate, and some of the best and most graphic stories in this work are chosen from these excellent sources.

Paul, in one of his letters to the Christians at Corinth, interpreted the allusion of Moses as to "the spiritual Rock that followed them," and "that Rock was Christ." The fact that the things of the Spirit cannot be discerned except through the

medium of the Spirit is the stone wall against which skeptical criticism has been blindly battering its head for a thousand years.

"The Quackery of Infidelity"

Some Lives of Christ are addressed to the head. Written to bolster up a certain tenet, they are often without appeal to the reader's heart. The mind becomes so accustomed to the argumentative aspect of the Master's life that it is very easy for both writer and reader to lose sight of the loveliness of it all. Comparatively few authors seem to have any idea of making the truth of His career, which is far more wonderful than any fiction, as fascinating as the story of an ordinary life and love. The Life of Christ is the grandest love-story ever written.

When the reader becomes interested in other things than the simple life of the Christ he is easily led astray. Some of the greatest intellects have, almost imperceptibly at first, made shipwreck of faith. The devout mind of George Eliot was first benumbed, then corrupted, while working, day after day, translating from the German, Strauss's *Life of Jesus*. Great though she was, she soon lost sight of the wide gap between the spirit of belief and the spirit of criticism, and fell backward into that awful abyss. When she felt her feet slipping over the brink she wrote to a friend that her work on "Strauss" made her ill.

The history of the inner life of Marian Evans was fuller of solemn pathos than the greatest novel of George Eliot. All through her later life she bitterly regretted the loss of her early faith, and admitted that she had "found no place of repentance," though she "sought it carefully with tears." But George Eliot's fate proves nothing against the Life. It shows only that the greatest minds are capable of making the greatest mistakes. One of the greatest mistakes any man, woman or child can make is to pursue a course of reading or discussion which may destroy the happiness of the heart for time and eternity. It was after she realised all she had lost, that she was out of touch with the Great Physician, and that she found no comfort in the vials of unbelief, that George Eliot cried out, from the desolation of her lonely soul, against "the quackery of infidelity."

It is encouraging to the true believer to know that the leading skeptical writers of the present day have met the self-sufficient

savants of George Eliot's time on their own ground, fighting the battle with the weapons of skepticism and have proved that the collateral evidences are entirely in favour of the traditions of the Church for more than a thousand years. With all their sneers at Christian credulity, there is no one quite so credulous as the opinionated skeptic who puts a belief in self before faith in God.

Should the canons of the Christian give way to the canons of criticism? Let the Church at least take her stand beside the poet in

"Believing where we cannot prove."

Otherwise, where is the Christian's faith?

Jesus First Taught the Golden Rule

The Christian believer has been too lenient in conceding the claims made for other religions. Truth-seekers among ancient beliefs make their so-called discoveries with a natural prejudice in behalf of the subjects of their investigations. So accustomed is the modern mind to the "Light of the World" that these enthusiasts forget that they are conducting their own researches in the gloom of antiquity by the light of the Gospel. And the believers in Christ are led by the modern spirit of liberality to concede more than is necessary.

For example, it is often stated, even from the pulpit, that the Golden Rule was first taught by Gautama the Buddha, who lived many centuries before Christ announced that rule of conduct in the Sermon on the Mount. But this claim is disproved by one of the greatest of modern students of Buddhist beliefs—Dr. Albert J. Edmunds—who, with the help of a learned Japanese professor, makes the following comparison possible. Here is the Golden Rule as stated in Luke vi. 38, according to the Authorised Version:

"As ye would that men should do to you, do ye also to them likewise;" compare this with the original statement of the so-called Golden Rule of Buddha, as too-liberally translated by Max Müller from a long poem in the Pali:

"All men tremble at the rod, all men fear death:
Putting oneself in the place of others, kill not nor cause to kill."

The clause, "Putting oneself in the place of others," if translated literally, would read "Having made oneself a likeness." Where the same clause occurs again in the Pali, Dr. Müller renders it, "Doing as one would be done by," which is far from the meaning conveyed by the original, so that *the sentiment of the Golden Rule was injected into the Buddhist poem by a translator schooled in the teachings of Christ.*

Placing Buddhism at its best beside Christian belief, Dr. Edmunds has made this striking distinction:

"The Buddhist Nirvâna is that of the intellect—loss of self in the universe, the Christian Nirvâna is that of the heart—loss of self in others."

The Great-Heart of the Universe

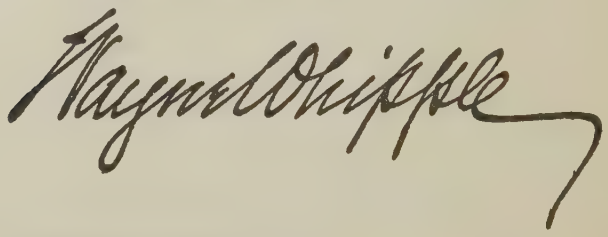
The aim of this book is to reach the heart and life of men, women and children in the simple, direct way approved by the Master Himself. It makes no pretense to teaching history, theology, or even religion. It is meant to be a Heart-to-heart Life of Christ. The attempt has been made to show one day's work in His daily round—for He had to live a day at a time just as His disciples do to-day. The famous Tissot paintings are a great commentary on the busy, weary life He led. Hundreds of canvases show Jesus of Nazareth passing along through immense, expectant throngs, holding a continuous clinic in squares and open places, in striking illustration of the phrase, "He went about doing good."

With moments of exultation, because of the unique opportunity, and with days and nights spent under the crushing consciousness of the great responsibility, *The Story-Life of the Son of Man* has been composed. It is a collection of good things assembled, in spite of all limitations in time and ability, into one comparatively small volume, from the great libraries of the world. It is the product of the true and devoted scholarship of able advisers, and the result of many prayers of the writer's mother and a wide circle of godly women for guidance. Its thousand stories, from hundreds of sources often violently opposed to one another, have been reconciled and fitted together into a harmonious composite, even suggesting the aid of the Designer who caused the materials

composing Solomon's Temple to fit together without the sound of hammer.

With such helpers and under such guidance, the writer hopes to have his own long dream come true in the happy knowledge that some soul, hitherto unblessed, shall have been led, through reading this book of many authors—but only one Authority—to say with him :

> " I find in His dear Brother-face the Father's love divine;
> The Heart that holds the human race is throbbing close to mine;
> My soul, enthroned in His embrace, receives the seal and sign
> That owns *me* Heir of God ! "



The Greystone, Germantown, Pennsylvania.

Following are some of the names of authors, aside from the ordinary Scriptural sources, quoted in this Story-Life:

Lyman Abbott,
Alfred the Great,
Joseph Angus,
Mary Antin,
The Apocryphal New Testament,
Edwin Arnold,
Irving Bacheller,
William E. Barton,
Henry Ward Beecher,
C. A. Briggs,
Eleanor Hammond Broadus,
Phillips Brooks,
Elizabeth Barrett Browning,
Robert Browning,
Charles Wesley Burns,
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Arthur Hugh Clough,
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George Eliot,
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Frederic W. Farrar,
John Fleetwood,
William Byron Forbush,
Abbé Fouard,
Gautama the Buddha,
Cunningham Geikie,
B. P. Grenfell,
George Herbert,
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A. S. Hunt,
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Josephus,
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Thomas Kelly,
Thomas à Kempis,
Florence Morse Kingsley,
The Koran,
Henry Wadsworth Longfellow,
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Martin Luther,
W. D. Mahan,
Mazoomdar,
John Milton,
G. Campbell Morgan,
Lydia M. von Finkelstein Mountford,
Max Müller,
Johann August Wilhelm Neander,
Nicholas Notovitch,
Willis P. Odell,
F. N. Peloubet,
Elizabeth Stuart Phelps,
Philo,
Pliny the Younger,
Alexander Pope,
E. D. de Pressensé,
William M. Ramsay,
Ernest Renan,
Royal Robbins,
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Shakespeare,
Robert E. Speer,
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William Wetmore Story,
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Tacitus,
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Godfrey Thring,
Lyof N. Tolstoi,
William Tyndale,
Herbert D. Ward,
Amos R. Wells,
Bouck White,
John G. Whittier,
John Wycliffe.

Contents

CHAPTER I

The Horror of Great Darkness 33

Stories:—The Most Important Event in Our World—The Reign of Evil Reached Its Height—Guttered down in the Socket Like a Burnt-out Candle—Form without Heart—No Distinction between Civil and Moral—Priest for Religion, Philosopher for Morality—The Sad Condition of Woman—Babes Sold to Raise Money—The Lot of the Slave—The Poor among the Ancients—A Church Dying of Ceremony—"I Shall See Him, but Not Now"—Writings Which Fired the Souls of the People—Herod's Three Perils—He Builds a More Splendid Temple—When Hillel and Shammai Taught in Jerusalem—How Herod Arranged for an "Honourable" Mourning.

CHAPTER II

Looking Toward the Light 44

Stories:—The Dream of a Jewish Maiden—The Fountain of the Virgin—A Priest Comes out of the Sanctuary Speechless—A Priest of the Old for the New—The Dearest Secret of Motherhood—Low in Station but of High Ancestry—The Wonderful Promise to Mary—The Most Tremendous Revelation This Planet Has Ever Known—Motherhood the Very Centre of Womanhood—She Arose and Went into the Hill Country—The Visit to Her Cousin Elisabeth—Sources of Mary's Song—The Marseillaise of the Ancient World—Those Hidden Days in Judea—The Virgin Returns to Nazareth and the Neighbours—"His Name Is John."

CHAPTER III

The Best News the World Ever Heard 55

Stories:—The Finger of the Emperor—The World to Be Enrolled—Edict Reaches Nazareth—Why Both Joseph and Mary Went to Bethlehem—The Long, Hard Journey—No Room for Them in the Inn—The Innkeeper's Lament, "If I Had Known!"—She Brought forth Her First-born Son—The Manger Has Offended Many—"Mary, Cover That Tender Baby Body!"—Contrary to

Common Sense and Scripture—The Virgin's Lullaby—The Noise and Bustle Broke out Again—What the Shepherds Saw and Heard —The Only Melody of Heaven Ever Heard by Mortal Ears— The Shepherds Go and Find the Babe—The More Dear to Her Mother-heart—The Circumcision and Presentation—Free from Physical Blemish—Not See Death Till He Had Seen the Anointed—Simeon's Prophecy—"A Sword Shall Run through Your Own Soul!"—Aged Anna of Galilee—The Arrival of the Wise Men—Great Was the Surprise—Assembling the Prelates— Herod Secludes the Wise Men—"Lo, the Star!"—"By Whose Bright Course Led on"—"'Tis a Window of Paradise!"—Finding the Child.

CHAPTER IV

Down into Egypt 70

Stories:—The Wise Men Warned—Legends of the Magi—Warning to Joseph—The Flight to Egypt—Murdering All the Baby Boys— "Better to Be Herod's Sow Than His Son!"—What Joseph Must Have Done in Egypt—The Death of Herod—"Out of Egypt" —That He Should Be Called a Nazarene—Intended to Settle in Bethlehem—Going Back to Nazareth After All.

CHAPTER V

Spurious Stories of His Boyhood 75

Stories:—Coarse, Childish Tales—The Christ Child in the Koran— His Baby Clothes Cast out Devils—"This Mule Was Our Brother" —The Miraculous Field of Grain—Why the Aspen Leaves Quiver —Prophecy Concerning the Two Thieves—How the Tall Palm Bowed down to the Child—The Broken Pitcher—Legend of Jesus and Judas as Boys Together—The Dyer's Distress—The Misfit Throne—Healing a Boy Bitten by a Serpent—The Boys Turned to Kids—The Dead Lad's Testimony—The Clay Sparrows—The Withered Boy—Striking a Boy Dead—The Neighbours Indignant— Theory That He Visited India—The Concealed Miracles.

CHAPTER VI

The Boy of Nazareth 88

Stories:—In Contrast to the Blasphemous Absurdities of the Apocryphal Gospels—Not under Excessive Jewish Influence—The Feasts of a Year—His Doing Nothing Wonderful Was a Kind of Wonder— Like His Brethren in All Things—Unlawful to Live in a Place Where There Was No School—A Jewish School in His Day— He Must Have Been an Eager Scholar—His First Teachers—

Through Eye Gate and Ear Gate—Through Real Boyhood to Manly Manhood—Off for a Ten Days' Trip to Jerusalem—Their First Camp—Through Samaria—"Our Feet Shall Stand within Thy Gates, O Jerusalem!"—The Holy House Flashed into View—Under the Shadow of His Father's Temple—Though a Country Boy, the Strange Sights Did Not Fascinate Him—A Supper of Symbols—"To Rescue Israel from the Roman Yoke"—The Boy Tarried Behind—A Vain Search—Finding Him in the Temple—"Why Hast Thou Thus Dealt with Us?"—His Mother Did Not Understand Then—Many a Boy Feels That Way—Not Yet!

CHAPTER VII

Working at His Trade 104

Stories:—Growing in Age and Wisdom—Deignedst to Be the Son of a Carpenter—Among the World's Workers—Avoided Rather Than Sought—Mary in Her Hut and Livia in Her Palace—The Family Circle of Which He Was the Centre—The Training of the Carpenter's Shop—"A Workman That Needeth Not to Be Ashamed"—The Same Trade with Me—Nightmare Terror Was upon Every Home—Revolt of Judas the Gaulonite—"They Are Speaking of You, My Son!"—Life and Death from Rome—"The Eagles Gathered Together"—Pontius Pilate Appointed Procurator—Their Hatred Had Grown with Their Calamities—So Jesus Worked Away for Nearly Twenty Years—Wonderful That He Could Wait So Long—Master of Three Languages—"If We Repented but One Day!"—News of a Hermit Like Elijah.

CHAPTER VIII

The Voice, the Baptism, the Temptation 115

Stories:—In the Wilderness of Judea—John's Heart Was Sad and Drove Him forth from Men—The "Old Ironsides" of the New Testament—An Appeal from Ritual to Conscience—How Best the Mighty Work He Might Begin—Like a Timid Child—"This Is My Son, My Beloved!"—The Son of Elisabeth and the Son of Mary—His Perfect Manhood Forbids Doubt—"The Carpenter of Nazareth!"—"Get Thee Hence, Satan!"—After the Opened Heavens, Hell Was Opened—By Divine Compulsion—Laughter as of Fiends among the Caverned Rocks—"He Did Eat Nothing"—The Three Temptations—Meeting His Proposals by Fitting Answers—Satan Invisible, as When He Tempts Us—Christ's Temptation as Unique as Christ's Character—Was He Capable of Sinning?—The Instant Choice—Never Deviated a Hair's-Breadth—The Desert Marked the Parting of the Ways for Jesus and John.

CHAPTER IX

The Young Rabbi Attends a Wedding 128

Stories:—"Behold the Lamb!"—That Figure Once More Appeared in View—"Behold What Manner of Man!"—Description Attributed to Lentulus the Proconsul—"Most Beautiful to Behold!"—Andrew Tells His Own Brother Simon—The First Sunday Morning of Christ's Mission Work—Finding Philip and Nathanael—Change of Name with Change of Heart—"Symphony from the New World"—Going Home with the First Four Disciples—Invited to a Wedding—Marriage Customs—What Cost Him So Dear to Deny—"Woman, What Have I to Do with Thee?"—In a Few Words All Was Disclosed—"Crowd Eternity into an Hour"—Alike Only in Name—A Week of Music and Dancing—The Central Figure of the Feast—They All Visit Capernaum—Young, Gracious, Fascinating—The Eternal Is Not the Future, but the Unseen.

CHAPTER X

To Jerusalem and Back 142

Stories:—Graft in the Temple—Cornering the Market of the Sacrifices—Driving out Market Men and Brokers—Burning with Noble Indignation—Consternation in the Temple—"Show Us the Sign and Seal of Your Authority!"—He Left Them to Think It Over—When the First Shadow of the Cross Fell on Him—Many Believed—All the People Hung upon His Words—Nicodemus's Night Visit—His Supposed Account of the Interview—Pharisees Already Jealous of Jesus—He Took the Short Route through Samaria—He Must Have Started in the Early Morning—The Story of Sychar—The Sacred Mount of the Samaritans—Waiting in Weariness at the Well—That Sublime Sermon to One Abandoned Woman—"I Have Food to Eat"—The Good News in Samaria—The Baptist's Testimony—At Cana Again—Reviving the Nobleman's Son.

CHAPTER XI

Driven from the Home Town 157

Stories:—Nazareth Friends Already Jealous of Him—Going to the Home Church—Opening the Service—"What Can He Have to Say?"—"To-day This Scripture Is Fulfilled!"—His Daring Assumption Startled Them—"Nobody but Jesus the Carpenter!"—A Roar of Rage—Was It Possible?—As if Smitten of God—Leaving the Home of His Childhood—Preaching in the Neighbourhood—Family Estrangement—The Galileans Welcomed Him—He Went to Live in Capernaum—Accepting Peter's Invitation.

CHAPTER XII

A Day's Work in Capernaum 167

Stories:—Restoring a Maniac to His Right Mind—A Paroxysm Seized the Crazy Man—Outside the Synagogue—"Turn Your Eyes Away! You Will Be Bewitched"—"He Is Coming! He Is Coming!"—The Benign Figure of the Great Physician—They Tell Him of Peter's Mother-in-law—A Violent Attack of the Local Fever—A Paralysed Man Carried by Four Friends—He Was Lowered Carefully—"Rabbi, Rabbi! a Sick Man Is Coming down!"—"My Child, Thy Sins Are Forgiven"—All Eyes and Ears—The Effect Was Electric—"This Evening, down at the Shore!"—A Great Crowd Followed Him about—The Excitement Increased—They Crawled and Crowded to His Feet—Offended at the Popular Favour Shown to Jesus—They Knew He Was the Christ—The Treasures They Had Almost Lost—No Repose to Body or Mind—Silent Communion with the Father—"My Father Works, and I Work."

CHAPTER XIII

Saving the Sabbath 180

Stories:—The Man at Bethesda Bath—Watching by Day and Listening through the Night—For This Reason They Began to Persecute Jesus—Cited before Authorities for the First Time—"If You Believed Moses You Would Believe Me"—"It Is You, Not I, Who Break the Sabbath"—Picking and Eating Grain on the Sabbath—Fivefold Damnation on Those Who Do This—Defending His Disciples, Not Himself—The Man with the Withered Hand—Tradition That This Man Was a Stone Mason—Not to Wear Even a Needle on the Sabbath—Ridiculous Regulations—Foolish Quibble about Carrying a Handkerchief—He Found It a Law and Left It a Privilege—"The Sabbath Was Made for Man."

CHAPTER XIV

Going about Galilee with the Twelve 192

Stories:—Left All, and Followed Him—"Depart from Me!" Yet Let Me Stay—Choosing a Publican—A Tax Collector Gives up His Position—Matthew's Farewell Reception—Celebrating a Unique Event—"Those Who Are Healthy Do Not Need a Physician"—"Tax-gatherers and ———!"—"The Lost" Are Not Lost to Him—"Can the Sons of the Bride-Chamber Fast?"—Old Garments and Old Wine-Skins—New Wine Already Bursting Their Old Bottles—Going about, Preaching and Healing—A Region of Energy and Prosperity—Men Obeyed without Under-

standing Him—Preaching to the Crowds from a Boat Pulpit—A Boat Followed Him along the Shore—What Was It Ye Went out to See?—Founding a Kingdom on Personal Love—The Happiest Time in His Mother's Life—Admiration Melted into Adoration—He Chose Twelve Whom He Named Apostles—The Four Lists of the Twelve Compared—Where Each of Them Had Lived—Illiterate but Not Ignorant—The Sea of Galilee.

CHAPTER XV

The Sermon, the Prayer, and the Rule 206

Stories:—Going to Hear the Young Rabbi Preach—"Blesseds" and "Woes"—The Beginning of the Sermon on the Mount—The Beatitudes a Bill of Rights—"Woe unto You of Whom 'The System' Speaks Well!"—The Salt and the Light—Against Vows and Retaliation—"Resist Not Evil!"—The Lord's Prayer in Old Saxon, by Alfred the Great—From Wycliffe's Bible—Tyndale's Translation—From Luther's Bible—From the Roman Catholic Bible—For All Races, All Ages—Ask, Seek, Knock, for God Is Willing—The Golden Rule—Hillel's Noble Answer Misleading—"A New Spirit, Making the Letter New"—The Golden Rule of Confucius—Like a Man of Authority—He Alone Had Sight.

CHAPTER XVI

A Hopeless Leper, a Captain's Slave, and a Widow's Son 217

Stories:—His First Healing of a Leper—The Worst Form—The Friendly Roman Officer—He Told the Centurion He Would Come—The Wonderful Faith of a Foreigner—"I Have Not Found Such Faith Even in Israel"—Nearing the Town of Nain—"What Is the Rabbi Doing?"—"Young Man, I Say, Arise!"—"Lord God of Israel, What Kind of Man Is This?"—The Dead Youth Returns Alive—Her Joy Out-Thanks All Words.

CHAPTER XVII

Pharisee and Sadducee 225

Stories:—The Slighted Guest and the Woman—Could the Rabbi Say That?—What Social Outcasts Saw in Him—"Separatists" and "Neighbours"—They Gave Stones for Bread—Not Strong in Numbers nor in Courage—"In Hand-Washing Is the Secret of the Ten Commandments"—Real Defilement—"Hypocrites! Acting Religion!"—Christ's True Attitude—"A House Divided against Itself!"—"By Whom Do Your Disciples Cast Them out?"—"We Would See a Sign from Thee"—"Woes" against Them While at Breakfast with Them—"Their Tombs Are a Witness against You"—The Party of Protest—The Aristo-

cratic Sadducees—Conspiring to Destroy Him—The Sadducee Joined with the Hated Pharisee—Be Fair to the Pharisee—Yet I May Live a Pharisee!

CHAPTER XVIII

Parables beside the Lake 240

Stories:—From the Prow of a Lightly Rocking Boat—A New Form of Discourse—He Taught Them Many Things in Parables—"The Sower Went out to Sow"—Explaining the Parable to the Disciples—The Wheat and the Weeds—Expounding "the Wheat and the Weeds"—"He Knoweth Not How"—"Like a Grain of Mustard Seed"—Like Leaven—The Lamp—The Hidden Treasure—One Pearl of Great Price—The Net Filled with Good and Bad—Things New and Old—The Most Precious Literary Heritage of the Human Race.

CHAPTER XIX

Calming a Storm, and Other Wonders 247

Stories:—Leaving the Crowd—The Strain Had Been Severe That Day—A Sudden Storm on the Lake—"Peace, Be Still!"—The Maniac among the Tombs of Gadara—Bleeding with Self-Inflicted Wounds—"Legion" and the Herd of Hogs—"Go Home and Tell What God Hath Done for You"—The First Missionary to Decapolis—The Agonising Appeal of Jaïrus—Stopped on the Way by an Afflicted Woman—"If I Can Just Touch His Robe!"—She Only Touched the Hem—Tradition Concerning This Woman—"Thy Daughter Is Dead!"—"It Is Between Me and Thee, Little Maid"—Two Blind Men and a Dumb Demon.

CHAPTER XX

"None Greater Than John the Baptist" 257

Stories:—John Reproves Herod—His Grand Humility—"Art Thou the Coming One?"—Dreary Days for John—Instructions to the Twelve—A Source of Alarm as Well as of Insult—A Ghastly Birthday Banquet—Bearing the Headless Body to the Burying—Haunted by the Remembrance of His Victim—No Man Was Witness to Those Hours of Grief—Vague Rumours of the New Prophet.

CHAPTER XXI

Even Galilee Turns against Him 266

Stories:—Many Believed He Was the Prophet—"He Is Beside Himself!"—It Was a Year of Sore Trial—"Who Are My Mother and Brethren?"—The Group and the Throng—A Great Wrong to the

Name of Mary of Magdala—No Opportunity Even to Eat—"How Many Loaves Have You?"—"Make the Men Sit down"—Feasting Five Thousand Men, besides Women and Children—A Crown on His Dear Head—"O Little Faith! Why Didst Thou Doubt?"—The News Spread Far and Near—They Laid Their Sick in the Marketplaces—Flocking around Him for the Healing Touch—Teaching the Lesson of the Bread of Life—A Higher Food Than Barley Loaves—The Miracle Had Ceased to Be a Wonder—Struck the Fatal Blow at His Own Popularity—Synagogues No Longer Open to Him—"Are You Also Willing to Go Away?"—Galilee Rejects the Gospel—"Come unto Me, All Ye That Labour and Are Heavy Laden."

CHAPTER XXII

A Fugitive with His Little Flock 283

Stories:—The Glass and Dye Works of Sidon and Tyre—The Faith of a Gentile Woman—God Has Not Forgotten Us Gentiles—He Resumed His Journey—Working Miracles in Decapolis—"Even the Deaf Hear, and the Dumb Speak!"—A Deaf Man Who Could Only Stammer—Feasting the Four Thousand—Difference between the Two Miraculous Meals—"You Cannot Discern the Signs of the Times"—The Sign Would Be Given Only Too Soon—"Blessed Art Thou, Simon," "Peter!"—The Very Christ of God—The Elevation of the Son of Man—Foretelling His Death—"Out of My Sight, Thou Tempter!"—The Sublime Transformation—A Gentle Touch Aroused Them—The Chosen Three, on Mountain Height—"How Is It That Elijah Must First Come?"—"I Believe, Lord, Help My Unbelief!"—With Strong and Gentle Hand—"Give to Them for Me and Thee"—"Lest We Give Offence"—A Sermon on Humility—A Talk on Forgiveness—This Spirit Is the Salt of the Soul.

CHAPTER XXIII

Harvest Home Week in Jerusalem 301

Stories:—Their Thanksgiving Week—The Feast of Tabernacles—"If You Can Do Such Great Things, Prove It to the World!"—The Authorities on the Lookout for Him—"You're Mad! Who's Trying to Kill You?"—"Thou Hast a Devil!"—The Great Day of the Feast—One Faint Voice in His Defence—Thousands Were Chained with Awe at His Words—The Woman Caught in Adultery—Not Their Business to Accuse Her—Why Did He Write upon the Ground?—His Words Went to Their Consciences—"The Light of the World"—"You Look at Me with Jaundiced Eyes"—"Whom Makest Thou Thyself?"—"We Were Never Slaves to Any Man"—"Every Man That Committeth Sin Is the Servant of Sin"—"Before Abraham Was Born, I AM!"

CHAPTER XXIV

Leaving Galilee, a Homeless Wanderer 315

Stories:—He Set His Face to Go to Jerusalem—"They Deserve to Be Killed by a Thunder-Storm!"—"The Son of Man Hath Not Where to Lay His Head"—Sending out the Seventy—The Charge of the King—"The Labourer Is Worthy of His Hire"—"Blessed Are the Eyes That See What You Have Seen!"—He Saw Good Multiplied through Others—"Who Is My Neighbour?"—The Story of the Neighbourly Samaritan—A Pharisee's Opinion of the Parable—In the Home at Bethany—Jesus Loved Martha and Her Sister—The Man Born Blind Browbeaten by Pharisees—"One Thing I Know"—"If Ye Were Blind, Ye Should Have No Sin"—The Terrible Consequences of Being Cast out of the Synagogue—The Story of the Loving Shepherd—An Interpretation of the Parable—The Last Anniversary of His Birth—Jesus at the Feast of the Dedication.

CHAPTER XXV

Again a Refugee 331

Stories:—The Jordan between Him and His Persecutors—Crowds Followed Him Even in Perea—"The Last State Is Worse Than the First"—The Story of the Rich Fool—"This Night Thy Soul Shall Be Required!"—Wealth Not a Crime but a Trust—Trust the Father and Be Ready—Much Required from Those to Whom Much Has Been Given—Exciting Times in Galilee—How Pilate Put an End to an Uprising—When the Tower of Siloam Fell—Those Eighteen Were Not Special Offenders—Straightens a Woman Doubled Together for Eighteen Years—"Lord, Are They Few That Are Saved?"—A New Danger Threatened Him—"It Would Not Do for a Prophet to Be Murdered Except at Jerusalem!"—He Saw through the Whole Design—A Sabbath Dinner with a Leading Pharisee—No Time for Moral Snobs—Counting the Cost—"Lift up Your Eyes and Look on the Fields!"

CHAPTER XXVI

The Parables in Perea, and Other Sayings 345

Stories:—The One Lost Lamb—The Loving Father and His Wandering Boy—Shows the Love of God to Man—The Steward of Unrighteousness—The Beggar and the Rich Man—Dives Awoke to the Mistake He Had Made—"We Are Only Unprofitable Slaves!"—The Kingdom Is in Your Midst—The Pharisee and the Publican—One Went to Brag, the Other to Pray—"Whatever Is Right I Will Pay You"—"No Duties without Rights, No Rights without Duties"—The Parable of the Pounds and the Cities—"Which of the Two Did His Father's Will?"—"This Is the Heir, Come, Let Us Kill Him!"—The Marriage Feast and the

Wedding Garment—The Story of the Ten Maidens—The Good-for-Nothing Servant—"For the Least of These Brothers of Mine"—For the Good or Evil Side—New-Found Sayings of Jesus—The Fragment of a Lost Gospel—Nor Did It Lessen What He Taught.

CHAPTER XXVII

Calling Lazarus Back 363

Stories:—A Gap of Untold Events—"Lazarus Is Dead!"—Going Back into the Jaws of Danger—Why? Why? Why?—Past Power of Speech—"If Thou Hadst Been Here!"—Jesus Wept—Martha and Mary Could Not Understand Each Other—No One Stirred or Spoke—"Lazarus, Come forth!"—Great God of Our People, What a Sight!—Frenzied with the Thrill of It—"Where Wert Thou, Brother?"—Conspired to Seize Lazarus and Smother Him—Wild Legends about Lazarus.

CHAPTER XXVIII

A Fugitive Once More 373

Stories:—"If We Let Him Go on Like This, Every One Will Believe in Him!"—To Prove a Miracle Is to Prove It Was Not a Miracle—"Go, Show Yourselves to the Priests!"—"But Where Are the Nine?"—A School of Magic Would Have Been the Issue—On Marriage and Divorce—"God Made Man and Woman at the Same Time"—Children Saw in Him One of Themselves—"Let the Little Ones Come to Me"—"Lat the Wee Bairns Coom tae Me"—A Certain Rich Young Man—Wished to Join His Church—"The Great Refusal"—"How Hard for the Rich to Get into the Kingdom!"—Timidity and Stupidity of Wealth—Telling the Disciples Again What Was before Them—A Joy in His Eyes—Mistaken Ambition of Salome for Her Sons—In the Region of Jericho—Going to Lodge with Zacchæus—"Son of David, Have Mercy on Me!"—"Fear Not, Arise, He Calleth Thee!"—Would He Come up to the Feast?—The Supper in Bethany—The Most Touching Expression of Love He Ever Received—One Deep Love Doth Supersede All Other.

CHAPTER XXIX

Last Days in His Father's House 390

Stories:—No More Precious Possession—"Behold, Thy King Is Coming!"—The Whole Multitude Began to Rejoice—The People and the Pharisees—"Give Victory, O God, to the Son of David!"—The Choir Invisible—"O That Thou Hadst Known!"—The Scene Overpowered Even Himself—After Looking around in the Temple—What Would Have Happened?—Blasting a Fig-tree—His Only Miracle of Judgment—Is Modern Religion "the Barren Fig-tree?"—The Children in the Temple—"By Whose Authority?"—"I Will Ask You One Question"—The Sadducees Try to Entrap Him—The Pharisees and Herodians—"Render to Cæsar the

Things That Are Cæsar's"—A Scribe Who Was Not Far from the Kingdom—They Dared Not Ask Him Another Question—Gifts with a Commercial Value in the Future World—The Poor Widow's Farthing—The Others Cast Away, She Only Gave—"Sir, We Wish to See Jesus"—The Jews Reject Their Messiah—Judaism Had Chosen Its Own Way—Warnings of the End of the Temple, and of the World—A Last Sad Look of Quenchless Pity—"Not One Stone Left upon Another!"—"After Two Days the Son of Man Is to Be Delivered up!"

CHAPTER XXX

The Basest Conspiracy of All 410

Stories:—The Terrible Night Study of Judas—From De Quincey's Apology—Conspiracy with the Priests—"The Price of a Slave!"—Did Jesus Suspect the Treachery?—Preparing for the Passover—The Young Man with the Water-pot—Getting Ready to Eat the Passover Together—"Where Is the Guest Chamber?"—The Ceremonial of Slaying the Lamb—Judas May Have Gone from the Market to the Palace—"That Furtive Mien, That Scowling Eye"—"Ingratitude More Strong Than Traitor's Arms"—A Sin against the Human Heart—Yet Not Altogether Bad—To Undo What He Had Done—"I Am Lost—Lost!"—Can There Be Compassion for the Betrayer of the Christ?—"Went to His Own Place."

CHAPTER XXXI

The Last Supper—and the First 422

Stories:—"I Have Yearned to Eat This with You!"—We Did Not Know Then What the Master Meant"—His Only Passover Sacrifice—Striving for the Best Places—Judas Obtained the Chief Seat—above the Master!—A Picture of Their Arrangement at Table—An Illustrated Lesson in Humility—"He That Is Greatest, Let Him Be the Servant!"—What Was the Idea of God in This?—"One of You Shall Betray Me!"—Anything Seemed Possible Then—"Is It I, Rabbi?"—Judas Went out—"And It Was Night"—Relieved of Some Ghastly Incubus—The Last Supper Is Made the First—Another Wine, Another Feast—Paul's Account of the Lord's Supper—What Did Jesus See?—Sifting the Disciples—"Yet a Little While"—Peter Was Sorely Distressed—"Look! Here Are Two Swords"—How He Happened to Have the Sword—Beautiful Words Broke the Sacred Stillness—"Let Not Your Hearts Be Troubled" in the Language of Wycliffe—"I Am Going Back to the Father"—The Prayer of Intercession—The House of the Last Supper—Jesus Joining in the Hymn—Excitement among the Church Authorities—So They Came to Gethsemane.

CHAPTER XXXII

Agony, Betrayal, Arrest 442

Stories:—A Place Named Gethsemane—Pre-eminently His Passion—

Being in Agony He Prayed—No Fear for Himself Caused His Anguish—"Not Able to Watch One Hour?"—Returning the Third Time—The Loftiest Courage—'Tis Midnight in the Garden Now—"Hail, Rabbi!" and Kissed Him Much—"Dost Thou Betray the Son of Man?"—Judas Was Afraid—"Whom Are You Looking for?"—As a Good Shepherd Stands forth—Taxes Them with Cowardice—Twice Repelled by the Glory of His Person—"Excuse Me This Once"—A Knight among Knaves—The Naked Young Man—The Disciples Disappear among the Trees—The Jewish Senate Greatly Agitated.

CHAPTER XXXIII

The Great Church Trial 451

Stories:—Taken before Annas—The Late High Priest—Through John's Influence Peter Was Admitted—In a Trap—"Art Thou One of This Man's Disciples?"—In Mortal Terror—"I Have Spoken Openly to the World"—"Answerest Thou the High Priest So?"—Scouring the City to Get Their Senate Together—The False Witnesses Disagree—That Majestic Silence—"Art Thou the Christ?"—"Thou Hast Said!"—Reverberating down the Ages—Caiaphas Played His Part Well—"Blasphemy! He Is a Man of Death!"—"Man, I Don't Know What You're Talking about!"—Stung with Unutterable Anguish—The Saviour Looked on Peter—The Remorse of Judas—"I Have Sinned, He Is Innocent!"—Peter Never Slept Past the Hour of His Shame—"Prophesy! Who Struck Thee?"—The Judges Separated for an Hour or Two of Sleep—They Disagreed among Themselves—Scene of the Temple Trial—Before the Sanhedrin—Leading Their Own Messiah in Chains.

CHAPTER XXXIV

Suffered under Pontius Pilate 464

Stories:—That Morning in the Prætorium—Pilate Knew Them Well—"What Accusation Do You Bring against This Man?"—"If He Were Not a Great Offender We Would Not Deliver Him up to You"—Sent over to Herod's Palace—Herod Treated Jesus as if He Were a Juggler—Remained Silent That the Baptist Might Be Heard—Back to Pilate—A Crowd Had Gathered Meanwhile—Cross-questioned in Private by Pilate—"My Kingdom Is Not of This World"—"What Shall I Do to Jesus Who Is Called the Christ?"—"Not This Man, but Barabbas!"—A Thrill of Horror through the Heart of Humanity—He Should Have Been Protected from the Jews—Crowned with Thorns—A Mock Coronation—"I Have Power to Crucify Thee"—"Behold the Man!"—What a Sight It Was!—"Shall I Crucify Your King?"—"We Have No King but Cæsar!"—"The Intermediate Death"—From Indignity to Indignity—So Solemn That the Very Hour Is Given.

CHAPTER XXXV

There They Crucified Him 476

Stories:—"Go, Soldier, Get Ready the Cross!"—Hurried Straight from the Judgment Seat—The Cross Too Horrible for a Roman Even to Think of—The Terrible Preparations—Led out to Die—The Revolting Task of Simon of Cyrene—"Daughters of Jerusalem, Weep Not for Me!"—Far Different His Tears from Theirs—"What I Have Written I Have Written"—This Is What Would Become of a Jewish King!—Nothing Could Be More Unjust Than This Title—Forced by the Sneering Inscription to Go on with the Crowd—The Centurion Gave the Fatal Signal—"Father, Forgive Them, for They Know Not What They Do!"—Refusing the Drink—Fastened to the Torture-Tree—A General Forward Movement to See the Cross Set up—The Great Cross with Love Transfixed upon It—The Nail That Held Him up—Taunts in the Midst of Torture—The Multitude Roared Applause and Laughter—Why Did He Not Reprove Them?—The Motive of Their Derision—Was He Tempted on the Cross?—He Saw Faces of Those Who Had Believed in Him—Gambling for the Seamless Garment—Amusement and Profit to the Soldiers—The "Stations" of the Cross.

CHAPTER XXXVI

Even the Death of the Cross 491

Stories:—"Art Thou the Christ? Save Thyself and Us!"—The Repenting Robber's "Remember Me!"—Did John Bring Mary for the Last Mournful Farewell?—"Behold Thy Son! Behold Thy Mother!"—His Words Were Few but Thoughtful—Stood the Afflicted Mother Weeping—A Voice Pulsating with the Keenest Anguish—"My God! Why Didst Thou Forsake Me?"—Ah God, What a Cry!—"Into Thy Hands I Commend My Spirit!"—"It Is Finished!"—The Seven "Words" from the Cross—"Truly This Was a Son of God!"—John Led the Mother Away—No Woman Was Ever Unkind to Jesus—Not She!—When Man Is Silent, Nature Speaks—"They Shall Look on Him Whom They Pierced"—Then the Ghastly Work Began—He Had Died of a Broken Heart—The Hurried Burial—In a New Tomb—Rest in Thy Glory, Noble Founder!—Sealing and Guarding the Tomb—Left to Sleep through the Sabbath—How He Triumphed over the Cruelty and Shame of It All—The Greatest Crime in History.

CHAPTER XXXVII

Legends Sacred and Profane 506

Stories:—The Letter of Abgarus to Jesus—Reply Said to Have Been Written by the Christ—The Portrait Sent to Abgarus—The Wandering Jew—Veronica and the Handkerchief Portrait—The King of

Glory Enters through the Gates of Hell—Cæsar Commands Pilate to Send the Great Physician to Heal Him—Pilate's Excuse—Condemned to the Most Ignominious Death—What They Did with Pilate's Body—All That Josephus Relates about Jesus.

CHAPTER XXXVIII

The Brightness of His Rising 513

Stories:—As It Began to Dawn—Waiting for the First Streak of Easter Light—"Death Is Dead; Life Is Eternal!"—The Great Disk Stirred in Its Groove—Sublimely Beautiful He Stood—"Walking in His Garden in the Cool of the Day"—Strange Things the Women Saw—"Behold, the Stone Had Been Rolled away!"—What John and Peter Saw—Who Could Have Removed the Body?—Mary Magdalene Lingers Near the Tomb—"Mary!"—It Seemed to Them but Idle Talk—The News Spread Fast—Bribing the Soldiers Who Had Guarded the Grave—Their Only Refuge Seemed to Be in Lies—"We Have Crucified a Man, but We Could Not Slay a God!"—Arguments on the Resurrection—"The Lord Is Risen Indeed!"

CHAPTER XXXIX

Appearances of the Risen Lord 525

Stories:—The "Traveler Unknown" on the Road to Emmaus—What of the Great New Hope of the Kingdom?—Standing in Their Midst—Thomas the Twin Was Not There—The Convincing of Thomas—"Thou Art My God Indeed!"—The Reconfirming of Peter—"They Will Lead You Where You Would Not Go"—"Lo, I Am with You Alway!"—"On Thee Has the Lord a Great Work to Complete"—Carried up into Heaven—Twelve Manifestations after He Arose from the Dead—Paul's Summary of the Appearances—He Has Left Us a Rich World of Thoughts—Closing Words of the Fourth Gospel—So Ends the Gospel of the King—He Has Left Us the August Opportunity of Everlasting Life—Heaven's Golden Day Has Broken!

CHAPTER XL

The Son of Man and God 537

Stories:—The Fourfold Gospel—How Mark Wrote the Good News—Did Mary the Mother Tell Her Story to Luke?—Fable That Each Apostle Inserted an Article in the Creed—Traditional Deaths of the Apostles—Many Priests Joined the Disciples of Jesus—Christians Accused of Setting Fire to Rome—Faith of Our Fathers!—The Chain of Christian Evidence from the First Century—The Fire in the Heart of History—The Life of Christ in History Can Not Cease—The Christ That Is to Be—The Son of Man the Son of God.

Special Acknowledgments 547

Index 553

ILLUSTRATIONS

The Son of Man	*Frontispiece*
Herod's Temple	facing page 41
The Only Melody of Heaven Ever Heard by Mortal Ears	" " 63
Hurrying down to Egypt	" " 71
The Boy of Nazareth	" " 89
Starting Back to Nazareth	" " 101
The Jordan Valley	" " 115
The Unseen Tempter	" " 125
Going to Cana with His First Disciples	" " 135
The Coming of the Healer	" " 169
At Sunset by the Lake Shore	" " 175
Waiting for the Young Rabbi	" " 201
Pharisees and Sadducees Conspiring against Jesus	" " 237
Sending out the Twelve	" " 261
New Testament Map of Palestine	" " 283
The Samaritan Neighbour	" " 320
Alone with the Twelve	" " 336
Lazarus the Beggar at the Door of Dives	" " 348
"But Where Are the Nine?"	" " 376
"Jesus, Son of David, Take Pity on Me!"	" " 386
Telling Them of Coming Destruction	" " 406
Bargaining with Judas	" " 418
"Whither I Go Ye Know, and the Way Ye Know"	" " 436
"Why, What Has *He* Done?"	" " 464
"Behold the Man!"	" " 472
"Why Hast Thou Forsaken Me?"	" " 496
Portrait Supposed to Have Been Painted by Luke for Abgarus	" " 506
Portrait Believed to Have Been Imprinted Miraculously on Veronica's Veil	" " 508
Veronica Showing the Miraculous Portrait to the Mother of Jesus	" " 512
What the Women Saw	" " 516
Peter and John Running to the Tomb	" " 524
Carried Up into Heaven	" " 540

The Story-Life of the Son of Man

I

THE HORROR OF GREAT DARKNESS

It was an evil time, and dread
Reigned over all, for hope was dead.
—*Richard H. Thomas, M. D.*

The Most Important Event in Our World

THE Roman Empire had now become the largest which the world had ever seen; and Octavius, named Augustus, holding the principal offices of the state, was, in effect, the absolute master of the lives and fortunes of the Roman people. During a long administration he almost effaced the memory of his former cruelties, and seemed to consult only the good of his subjects.

His reign constituted the era of Roman taste and genius, under the auspices of Mecænas, his chief minister, who was the most eminent patron of letters recorded in history.

Seventeen years before the close of his life and reign, . . . Jesus Christ was born in Judea—an event more important than any other that ever took place in our world.

Outlines of Ancient and Modern History, Royal Robbins, Vol. I, p. 145.

The Reign of Evil Had Reached Its Height

The reign of evil throughout the world seemed to have reached its height. In Rome the infamous Sejanus, long the favourite of Tiberius, had at last fallen, but not till his career had filled the world with horror. The enforcement of obsolete usury laws had spread financial ruin over the empire. Forced sales made property almost worthless. Bankruptcy spread far and near. The courts were filled with men imploring a repeal of the obnoxious laws,

and meanwhile, the capitalists kept back their money. Business was paralysed throughout the world. Many of the rich were reduced to beggary, and the misery of the poor became more intense. To add to the universal ruin, informers reigned supreme at Rome, and even the forms of law were forgotten. Multitudes, both innocent and guilty, perished in the Roman jails,—men, women, and children,—their bodies being thrown into the Tiber.

A reign of terror prevailed. Legal murders and remorseless confiscations were increasing; immorality and crime held high carnival. The most distant countries trembled before Rome, but its rule may be judged by the guilt, cruelty, and corruption at the centre.

The misgoverned East was deeply agitated by the uneasy presentiment of an impending change. Not only Judea, but the neighbouring countries, were full of restless expectation.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 353.

Guttered down in the Socket Like a Burnt-out Candle

Two-thirds of the world were slaves; three-fourths were drunkards; nine-tenths openly led impure lives. Cicero recounts ten vices that undermined society and life.

One historian writes, "Luxury and licentiousness in the time of Augustus Cæsar in the court of Rome and among the people prevailed to an alarming degree. Vergil was writing his *Eclogues;* Horace was singing his *Odes;* Livy was writing his *Annals.* What feasts there were! What sports in the amphitheatre! Cæsar gave an exhibition of six hundred gladiators, who fought hand to hand to the very death. . . .

"Philosophy had done its best. The very summit of earthly culture had been reached, but over against this may be witnessed in the frescoes and inscriptions taken from the ruins of Pompeii—exhibitions of sin and shame not to be mentioned in these days. Greece, Rome and the whole world groaned and travailed for the coming of a deliverer."

Historians of the day have used their blackest pigments in painting the picture,—a picture hideous, deadening, despairing. Gibbon's description is not too darkly colored. Altars forsaken, homes desecrated, the priesthood false and corrupt, Stoicism hardening men into passionless, tearless endurance, Epicurean-

ism making them drunk with soul-stupefying pleasures. Men and women sneered at the very existence of virtue. Faith, hope, love had guttered down in the socket like a burnt-out candle.

Manuscript Sermon, Rev. Charles Wesley Burns, S. T. D.

Form without Heart

The religions of antiquity had lost their vitality, and become effete forms, without influence on the heart. Philosophy was the consolation of a few—the amusement or fashion of others; but of no weight as a moral force among men at large. On its best side, that of Stoicism, it had much that was lofty, but its highest teaching was resignation to fate, and it offered only the hurtful consolation of pride in virtue, without an idea of humiliation for vice. On its worst side—that of Epicureanism—it exalted self-indulgence as the highest end. Faith in the great truths of natural religion was well-nigh extinct.

Sixty-three years before the birth of Christ, Julius Cæsar, at that time the Chief Pontiff of Rome, and as such, the highest functionary of the state religion, and the official authority in religious questions, openly proclaimed, in his speech in the Senate, in reference to Cataline and his fellow-conspirators—that there was no such thing as a future life; no immortality of the soul. He opposed the execution of the accused on the ground that their crimes deserved the severest punishments, and that, therefore, they should be kept alive to endure them, since death was in reality an escape from suffering, not an evil. "Death," said he, "is a rest from troubles to those in grief and misery, not a punishment; it ends all the evils of life; for there is neither care nor joy beyond it."

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 28.

No Distinction between Civil and Moral

There was no distinction, as with us, of things civil and things moral. All moral duties were civil, and all civil were moral duties. Priest and magistrate were one. Patriotism and piety were identical. The military organization of the Jews was Levitical. The priest wore the sword, took part in planning campaigns, and led the people in battle. The Levitical body was a kind of national uni-

versity. Literature, learning, and the fine arts, in so far as they had existence, were preserved, nourished, and diffused by the priestly order.

Under such circumstances, genius must needs be religious. It must develop itself in analogy with the history and institutions of the people. The Hebrew man of genius was the prophet. The strict priest was narrow and barren; the prophet was a son of liberty, a child of inspiration. All other men touched the ground. He only had wings; he was orator, poet, singer, civilian, statesman. Of no close profession, he performed the functions of all, as by turns, in the great personal freedom of his career, he needed their elements.

The Life of Jesus the Christ, Henry Ward Beecher, Vol. I, p. 83.

Priest for Religion, Philosopher for Morality

There is an old saying to the effect that the Roman went to the priest for his religion, but to the philosopher for his morality, and substantially this is a fair representation of the thought of the ancient world. Religion is thus seen as altogether divorced from conduct.

Philosophy is also seen as a system of ethics which is destitute of religious sanction. The most that it aimed to do was to furnish a wise plan of life, based upon considerations of utility. But it is obvious that a man may attain a high degree of philosophic wisdom, without attaining fine emotions, or even at the expense of fine emotions. He may be wise without being moral, learned without being kind, sagacious without being loving or lovable, a scholar or a sage without possessing a single attractive quality which would make us deplore his death.

Thus, the inconsistencies of Seneca afford one of the saddest ironies of history, and our admiration of the philosopher is constantly tempered by our scorn for the flatterer of Nero, intent on ease and luxury even while he preaches the beauty of virtue and the pleasures of poverty. But the career of Seneca affords a theme for reflections far more humbling than any that sprang from the exercise of irony. It illustrates the impotence of the highest kind of intellectual wisdom of itself to produce perfection of character.

The Life of Christ, William J. Dawson, p. 136.

The Sad Condition of Woman

The condition of woman in antiquity was little better than that of the slave. She was the property of her husband, if married; if unmarried, she was the plaything or slave of man, never his equal. The morality of married life, which is the strength and glory of any people, was hardly known. Pompey and Germanicus were singular in the fidelity that marked their marriage relations, on both sides, and were famous through the singularity. The utter impurity of the men reacted in a similar self-degradation of the other sex. In Rome, marriages became, as a rule, mere temporary connections. In order to escape the punishments inflicted on adultery, in the time of Tiberius, married women, including even women of illustrious families, enrolled themselves on the official lists of public prostitutes. . . . The barbarians of the German forests alone, of the heathen world, retained a worthy sense of the true dignity of woman. "No one there laughs at vice," says Tacitus, "nor is to seduce and to be seduced called the fashion."

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 12.

Babes Sold to Raise Money

Habitually near to the starvation line lived the peasantry of that time. The people in this particular province had already been bled to the verge by Herod, Rome's toady and vassal. This further spoliation, therefore, meant bread out of many a mouth. The brigands on the Tiber, however, had thoughtfully provided for every emergency. There was a Roman law that a parent could sell his infant into slavery if the money was needed to pay the tax.

The Call of The Carpenter, Bouck White, p. 24.

The Lot of the Slave

The slave, before Christ came, was a piece of property of less worth than land or cattle. An old Roman law enacted a penalty of death for him who killed a ploughing ox; but the murderer of a slave was called to no account whatever. Crassus, after the revolt of Spartacus, crucified 10,000 slaves at one time. Augustus, in violation of his word, delivered to their masters, for execution, 30,000 slaves, who had fought for Sextus Pompeius. Trajan, the

best of the Romans of his day, made 10,000 slaves fight at one time in the amphitheatre, for the amusement of the people, and prolonged the massacre 123 days.

The great truth of man's universal brotherhood was the axe laid at the root of this detestable crime—the sum of all villanies. By first infusing kindness into the lot of the slave, then by slowly undermining slavery itself, each century has seen some advance, till at last the man-owner is unknown in nearly every civilized country, and even Africa itself, the worst victim of slavery in these latter ages, is being aided by Christian England to raise its slaves into freemen.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 10.

The Poor among the Ancients

The poor, in antiquity, were in almost as bad a plight as the slave. "How can you possibly lay yourself down so low as not to repel a poor man from you with scorn?" is the question of a rhetorician of the imperial times of Rome to a rich man. No one of the thousands of rich men living in Rome ever conceived the notion of founding an asylum for the poor, or a hospital for the sick. There were herds of beggars. Seneca often mentions them, and observes that most men fling an alms to a beggar with repugnance, and carefully avoid all contact with them. Among the Jews, the poor were thought to be justly bearing the penalty of some sin of their own, or of their fathers.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 11.

A Church Dying of Ceremony

In an age when a slave had not as many rights as a pauper dog in our streets to-day, and when a prince or a priest treated a poor man as he chose and no help for it, when wealth and rank were never asked for their credentials if they trampled obscurity and poverty into bruises and blood, he taught the equality of man, the rights of the wronged, the value of the slighted. In a society of sham he scorned worldliness by an epigram which has remained superb and final from his day to ours.

To a church dying of ceremony, rotten with hypocrisy, . . . there came an ideal of worship which defied every ecclesiastical conception of his race and times.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 173.

"I Shall See Him, but Not Now"

About forty years before the birth of Christ, Vergil wrote his beautiful Eclogue of Pollio. The birthplace of Vergil was near the town of Cumæ, where lived the Cumæan sibyl, and her traditionary history and her writings must have deeply impressed his mind. Possibly he only thought of them as a poet thinks of a fine theme for the display of poetic imagery; and possibly he may have meant to make of this eclogue a complimentary prophecy of some patron among the powerful of his times. But when we remember that it was published only about forty years before the birth of Christ, and that no other historical character corresponding to this prediction ever appeared, it becomes, to say the least, a remarkable coincidence. . . .

May not Vergil, like Balaam, have been carried beyond himself in the trance of poetic inspiration, and seen afar the "Star" that should arise out of Israel? He too might have exclaimed:

> "I shall see him, but not now,
> I shall behold him, but not nigh."

Footsteps of the Master, Harriet Beecher Stowe, p. 90.

Writings Which Fired the Souls of the People

A literature, widely diffused, penetrated the nation with its spirit and coloured its destiny. Nor were the books quoted the only writings . . . that everywhere formed the reading, and fired the soul of the contemporaries of Jesus. A succession of heralds of the Messiah perpetuated the theme. After the Psalms of Solomon and the Book of Esdras, we have the anticipations of the Targums, and of Philo, and the pictures of the Book of Jubilees. In the Messiah's time we read in the latter, "the days will begin to lengthen, and the children of men will live longer, from generation to generation, and from day to day, till their lives come nigh to a thousand years. And there will be no more any old, nor any weary of life, but they will all be like children and boys, and fulfil all their days in peace and joy, and there will be no accuser amongst them, or any corrupter. For all their days will be days of blessing."

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 341.

Herod's Three Perils

For [Herod] the king there were three great perils: the people, Cæsar, and his own family. The descendant of old John Hyrcanus of Idumæa—a Jew only by compulsion—had no understanding of the children of Moses. He tripped every day on the barriers of ancient law, and often his generosity was taken for defiance. Cæsar was not so hard to please. He had vanity and laws not wholly inflexible.

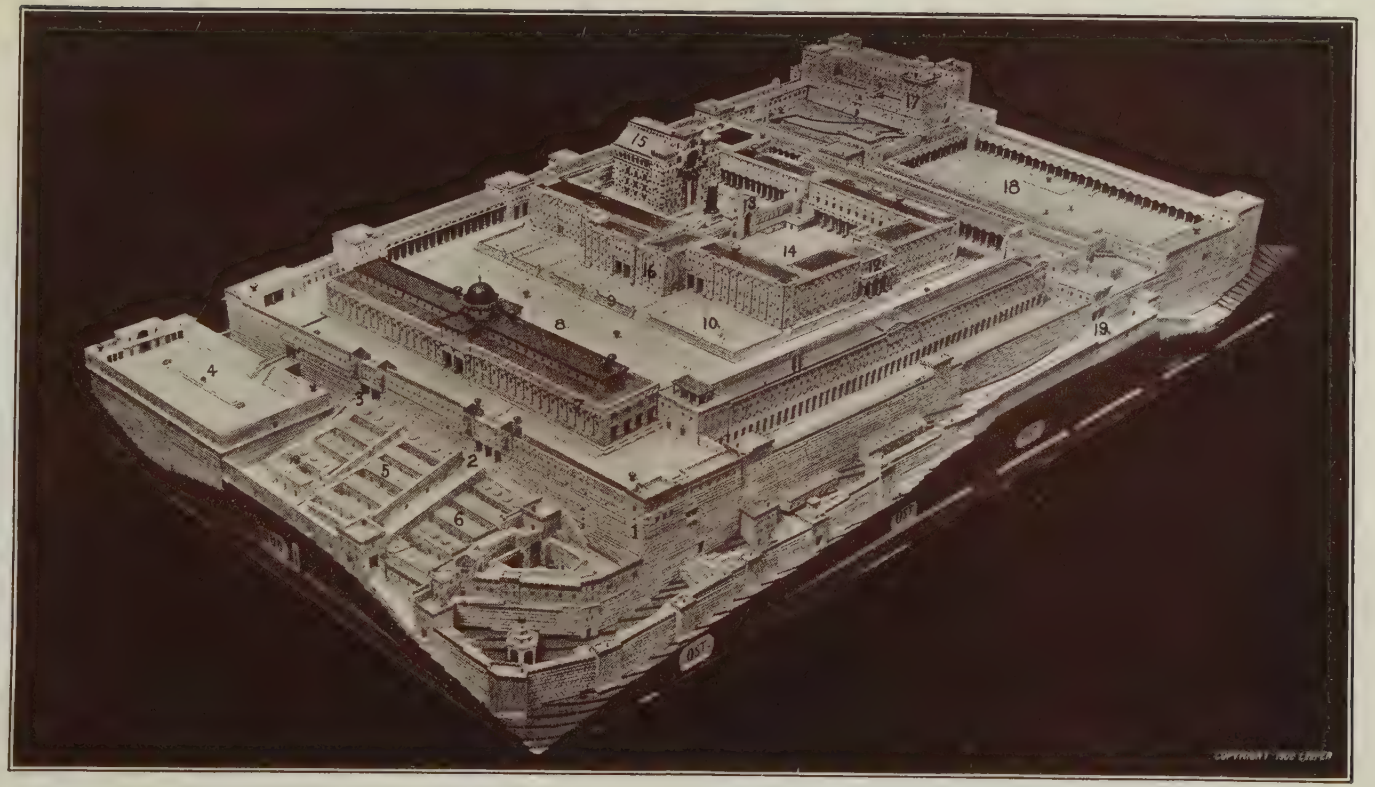
Herod's family, with its evil sister, its profligate sons, its voluptuous daughters, its wives, of whom it is enough to say they were nine, its intrigues and jealousies, gave him greater trouble than either the kingdom or the emperor. He built a city near Jerusalem, on the sea. Magnificent in marble and gold, Cæsarea stood for a monument of Herodian troubles. Therein he sought to amuse the people, to pacify his kindred, and to flatter Cæsar. Its vast breakwater; its great arches through which the sea came gently in all weather; its mosaic pavements washed daily by the salt tide; its palaces of white marble, its great, glowing amphitheatre—these were unique in their barbaric splendor, albeit, in the view of the people, an offense to God.

Vergilius, Irving Bacheller, p. 166.

He Builds a More Splendid Temple

It was with the extremest mistrust that the rabbis heard in the year B. C. 20 that Herod intended replacing the humble temple of the Exile by one unspeakably more splendid. It is said that Baba-ben-Boutra had seen a crack in the old structure, and counseled Herod to build another in its place, as an expiation for the murder of Mariamne and the rabbis, and to conciliate the people for his favour to heathenism. The prophecies were played off by him, to win popular sanction to his undertaking, for Haggai had foretold that a new temple of surpassing glory would one day be built. But so great was the distrust that all the materials of the new temple needed to be brought together before a stone of the old one could be touched.

At last, on the regnal day of Herod, in the year B. C. 14, the unfinished structure was consecrated, and the lowing of 300 oxen at the Great Altar announced to Jerusalem that the first sacrifice in it was offered. But scarcely was the consecration over than



HEROD'S TEMPLE

The temple and its courts occupied a plateau formed by building a wall (Fig. 1) around the summit of Mt. Moriah. The parts were as follows: 7, Herod's Porch; 8, the Gentile Court; 9, Wall of Partition (Ephesians 2:14), no Gentile could go beyond this point; 10, Court of Israel. Jesus drove the dove-hawkers from 10 to 8; 11, Solomon's Porch; 12, the Gate Beautiful; here Peter and John found the lame beggar and here Paul was arrested and taken to 17, the Tower of Antonio; 14, Court of the Women and Treasury; 13, the Gate Nicanor; 15, the central structure which contained the Holy Place and the Holy of Holies. The Hall of Judgment and the King's Palace occupied the position of 5, 6 and 7.

national gratitude was turned into indignation by his setting up a great golden eagle—the emblem of heathen Rome—over the great gate, in expectation of a visit from distinguished strangers from the imperial city. The nation was not duped as the king had expected. In spite of his having begun a temple so magnificent that even a Jewish saying owns that he who had not seen it had seen nothing worth looking at, an abyss yawned between him and them.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 51.

When Hillel and Shammai Taught in Jerusalem

It was also under the government of Herod, that Hillel and Shammai lived and taught in Jerusalem: the two whom tradition designates as "the fathers of old." Both gave their name to "schools," whose direction was generally different—not unfrequently, it seems, for the sake of opposition. But it is not correct to describe the former as consistently the more liberal and mild. The teaching of both was supposed to have been declared by the "Voice from Heaven" as "the words of the living God"; yet the Law was to be henceforth according to the teaching of Hillel. But to us Hillel is so intensely interesting, not merely as the mild and gentle, not only as the earnest student who came from Babylon to learn in the academies of Jerusalem; who would support his family on a third of his scanty wages as a day laborer, that he might pay for entrance into the schools; and whose zeal and merits were only discovered when, after a severe night, in which, from poverty, he had been unable to gain admittance into the academy, his benumbed form was taken down from the window-sill, to which he had crept up not to lose aught of the precious instruction. And for his sake did they gladly break on that Sabbath the sacred rest.

Nor do we think of him, as tradition fables him—the descendant of David, possessed of every great quality of body, mind, and heart; nor yet as the second Ezra, whose learning placed him at the head of the Sanhedrin, who laid down the principles afterwards applied and developed by rabbinism, and who was the real founder of traditionalism. Still less do we think of him, as he is falsely represented by some: as he whose principles closely resemble the teaching of Jesus, or, according to certain writers, were its source.

By the side of Jesus we think of him otherwise than this. We remember that, in his extreme old age and near his end, he may have presided over that meeting of Sanhedrin which, in answer to Herod's inquiry, pointed to Bethlehem as the birthplace of the Messiah. We think of him also as the grandfather of that Gamaliel, at whose feet Saul of Tarsus sat. And to us he is the representative Jewish reformer, in the spirit of those times, and in the sense of restoring rather than removing; while we think of Jesus as the Messiah of Israel, in the sense of bringing the kingdom of God to all men, and opening it to all believers.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. I, p. 128.

How Herod Arranged for an "Honourable" Mourning

Having no longer the least hope of recovering, he gave order that every soldier should be paid fifty drachmæ; and he also gave a great deal to their commanders, and to his friends, and came again to Jericho, where he grew so choleric that it brought him to do all things like a madman; and though he were near his death, he contrived the following designs:—He commanded that all the principal men of the entire Jewish nation, wheresoever they lived, should be called to him. Accordingly, there were a great number that came, because the whole nation was called, and all men heard of this call, and death was the penalty of such as should despise the epistles that were sent to call them. And now the king was in a wild rage against them all, the innocent as well as those that had afforded him ground for accusations; and when they were come, he ordered them to be all shut up in the hippodrome, and sent for his sister Salome, and her husband Alexis, and spake thus to them:

"I shall die in a little while, so great are my pains; which death ought to be cheerfully borne, and to be welcomed by all men, but what principally troubles me is this, that I shall die without being lamented; and without such mourning as men usually expect at a king's death." . . .

He desired, therefore, that as soon as they see he hath given up the ghost, they shall place soldiers round the hippodrome, while they do not know that he is dead; and that they shall not declare his death till this is done, but they shall give orders to have those

that are in custody shot with their darts : and that this slaughter of them all will cause that he shall not miss to rejoice on a double account. That as he is dying, they will make him secure that his will shall be executed in what he charges them to do : and that he shall have the honour of a memorable mourning at his funeral. So he deplored his condition with tears in his eyes, and obtested them by the kindness due from them, as of his kindred, and by the faith they owed to God ; and begged of them that they would not hinder him of this honourable mourning at his funeral.

The Works of Flavius Josephus, edited by William Whiston, A. M., Vol. II. *Antiquities of the Jews*, Book XVII, Chap. VI, p. 20.

II

LOOKING TOWARD THE LIGHT

Light, seeking light, (*Shakespeare*).
Unbarred the gates of Light.
—*Milton.*

The Dream of a Jewish Maiden

WHEN I came to lie on my mother's breast, she sang me lullabies on lofty themes. I heard the names of Rebecca, Rachel, and Leah as early as the names of father, mother, and nurse. My baby soul was enthralled by sad and noble cadences, as my mother sang of my ancient home in Palestine, and mourned over the desolation of Zion. With the first rattle that was placed in my hand, a prayer was pronounced over me, a petition that a pious man might take me to wife, and a messiah be among my sons.

I was fed on dreams, instructed by means of prophecies, trained to hear and see mystical things that callous senses could not perceive. I was taught to call myself a princess, in memory of my forefathers who had ruled a nation. Though I went in the disguise of an outcast, I felt a halo resting on my brow. Spat upon by brutal enemies, unjustly hated, persecuted, annihilated a hundred times, I yet arose and held my head high, sure that I should find my kingdom in the end, although I had lost my way in exile; for He who had brought my ancestors safe through a thousand perils, was guiding my feet as well. God needed me and I needed Him, for we two together had a work to do, according to an ancient covenant between Him and my forefathers.

Within the Pale; Chapters of an Autobiography, Mary Antin, *The Atlantic Monthly*, Vol. CVIII, No. 4, October, 1911, p. 445.

At the Fountain of the Virgin

There was a fountain; the only one in the village. The women went with their urns on their shoulders to get water for the family supply; they stood, graceful, slow of motion, lazy and lovely, taking each her turn. It was approaching the cool of the day.

The women chattered like birds; they raised their eyes to the mountains indifferently. The sky was taking on a preparation of color; but the women preferred to hear what was to be said.

A girl put down her urn, and looked at the sky. She did not talk. She moved away a little from the other women, and leaned against a high, white rock. Her chin was lifted, her eyes upraised; her mouth had a sweet expression; her thoughts were high. She had the air of one who preferred to be alone without knowing why.

The other women rustled, gossiping, away. The girl followed slowly, with obvious reluctance; she walked alone. The urn stood steadily upon her head; her carriage was straight and noble. She was of middle height, or possibly a little above it. She had a fair complexion, blond hair and bright, hazel eyes. Her eyebrows were arched and dark; her lips ruddy, and full of kindness when she spoke. Her face was long rather than round; her hands and fingers were finely shaped. "She had no weakness of manner, but was far from forwardness. She had no pride, but was simple, and free from deceit. She showed respect and honor to all. She was very gentle, in all things serious and earnest; she spoke little and only to the purpose." . . .

Now the maiden was a poor girl, born of working people, reared by them, and living among them. Yet she came of the lineage of a powerful and popular king. This country maid, this laborer's child, was born, not to the purple, but of it. She might be called a royal peasant. Her veins ran with the richest blood of the nation; her hands knew its commonest toil. A patrician ancestry and a plebeian training make, for certain ends, the most desirable inheritance that can befall one. She had it.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 2.

A Priest Comes out of the Sanctuary Speechless

In the reign of Herod, King of Judea, there was a priest named Zechariah, who belonged to the division called after Abijah. His wife, whose name was Elisabeth, was also a descendant of Aaron. They were both righteous people, who lived blameless lives, guiding their steps by all the commandments and ordinances of the Lord. But they had no child, Elisabeth being barren; and both of them were advanced in years.

One day, when Zechariah was officiating as priest before God, during the turn of his division, it fell to him by lot, in accordance with practice among the priests, to go into the Temple of the Lord and burn incense; and, as it was the hour of incense, the people were all praying outside. And an angel of the Lord appeared to him, standing on the right of the altar of incense. Zechariah was startled at the sight and was awe-struck. But the angel said to him:

"Do not be afraid, Zechariah; your prayer has been heard, and your wife Elisabeth shall bear you a son, whom you shall call by the name John. He shall be to you a joy and a delight; and many shall rejoice over his birth. For he shall be great in the sight of the Lord; he shall not drink any wine or strong drink, and he shall be filled with the Holy Spirit from the very hour of his birth, and shall reconcile many of the Israelites to the Lord their God. He shall go before Him in the spirit and with the power of Elijah, 'to reconcile fathers to their children' and the disobedient to the wisdom of the righteous, and so make ready for the Lord a people prepared for Him."

"How can I be sure of this?" Zechariah asked the angel. "For I am an old man and my wife is advanced in years."

"I am Gabriel," the angel answered, "who stand in the presence of God, and I have been sent to speak to you and to bring you this good news. And now you shall be silent and unable to speak until the day when this takes place, because you did not believe what I said, though my words will be fulfilled in due course."

Meanwhile the people were watching for Zechariah, wondering at his remaining so long in the Temple. When he came out, he was unable to speak to them, and they perceived that he had seen a vision there. But Zechariah kept making signs to them, and remained dumb. And, as soon as his term of service was finished, he returned home.

Luke i. 5–23. *The Twentieth Century New Testament in Modern English*, p. 103.

A Priest of the Old for the New

To this distinct promise of a son who should become a great reformer, and renew the power and grandeur of the prophetic office, he could only say, "Whereby shall I know this?" His

doubts should have begun earlier, or not at all. He should have rejected the whole vision, or should have accepted the promise implicitly; for what sign could be given so assuringly as the very presence of the angel? But the sign which he asked was given in a way that he could never forget;—as if the priest of the Old was to teach no more until the coming of the New.

When Zacharias came forth to the people, who were already impatient at his long delay, they perceived by his altered manner that some great experience had befallen him. He could not speak, and could dismiss them only by a gesture.

The Life of Jesus the Christ, Henry Ward Beecher, Vol. I, p. 13.

The Dearest Secret of Motherhood

Thus, from whatever source the narrative may be supposed to have been derived, its details certainly differ, in almost all particulars, from the theological notions current at the time. And the more Zacharias meditated on this in the long solitude of his enforced silence, the more fully must new spiritual thoughts have come to him.

As for Elisabeth, those tender feelings of woman, which ever shrink from the disclosure of the dearest secret of motherhood, were intensely deepened and sanctified in the knowledge of all that had passed. Little as she might understand the full meaning of the future, it must have been to her, as if she also now stood in the Holy Place, gazing toward the Veil which concealed the innermost Presence. Meantime she was content with, nay, felt the need of, absolute retirement from other fellowship than that of God and her own heart. Like her husband, she too would be silent and alone—till another voice called her forth. Whatever the future might bring, sufficient for the present, that thus the Lord had done to her, in days in which He looked down to remove her reproach among men. The removal of that burden, its manner, its meaning, its end, were all from God, and with God; and it was fitting to be quite alone and silent, till God's voice would again wake the echoes within.

And so five months passed in absolute retirement.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. I, p. 143.

Low in Station but of High Ancestry

While Zacharias and Elisabeth were rejoicing at their promised blessing, in their quiet home in the south, there lived in the village of Nazareth or Nazara, over a hundred miles to the north of them, a Jew of the name of Joseph, and a simple maiden named Mary, who was betrothed to him as his future wife. Though humble enough in position—for he was by trade a carpenter—Joseph was, in reality, of the noblest blood of his race, for he could claim descent from the ancient kings of his nation, and was the legal heir to the throne of David and Solomon.

It need not surprise us that the representative of such an illustrious ancestry should be found in a station so obscure. In the book of Judges, we find a grandson of Moses reduced to engage himself as family priest, in Mount Ephraim, for a yearly wage of "ten shekels, a suit of apparel, and his victuals." . . .

The vicissitudes of the Jewish nation for century after century; its deportation to Babylon, and long suspension of national life; its succession of high-priestly rulers, after the return; its transition to the Asmonean line, and, finally, the reign of the Idumean house of Herod, with all the storm and turmoil which marked so many changes, had left, to use a figure of Isaiah, only a root in the dry ground, an humble citizen of Nazareth, as heir of its ancient royalty.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 104.

The Wonderful Promise to Mary

Now, six months later, the messenger Gabriel was sent from God to a town of Galilee, named Nazareth, to a maiden, betrothed to a husband named Joseph, a descendant of David; and Mary was the name of the maiden.

And the messenger on entering saluted her with, "Good health to you! much honour attends you; the Lord is with you!"

But she was thrown into confusion about his message, and reflected what that address might mean.

The messenger, however, said to her, "Fear not, Mary! for you have received a gift from God. And listen: you shall conceive, and give birth to a Son; and you shall give Him the name of Jesus. He shall be greatly distinguished, and shall be called 'Son of the Highest.' And the Lord God shall give to Him the

throne of His father David; and He shall reign over the house of Jacob throughout the ages: and His reign shall never end."

"How can this be," Mary asked the messenger, "seeing that I know not a husband?"

In reply to her, the angel said, "The Holy Spirit shall shine upon you, and power from above shall overshadow you; and therefore the holy result shall be called 'Son of God.' Your kinswoman Elisabeth has herself also conceived a son in her old age; and this is the sixth month with her, who was considered childless: because no event is impossible with God."

"I am the servant of the Lord!" exclaimed Mary. "According to your statement, so let it be with me." And the angel left her.

Luke i. 26-38. *The New Testament in Modern English*, Ferrar Fenton, p. 89.

The Most Tremendous Revelation This Planet Has Ever Known

In the village, roof-gardens sometimes added flowers to the gentle joys of home. One of these sky-gardens belonged to the poor home of which we think,—a little, cubic dwelling looking like a block—and tall, white flowers stood above the vines, leaning against the evening sky.

The girl crept among them. Her eyes were on the heavens. There was an aureole in her heart. Her prayer had passed the phase of words. She had ceased to address God, she had come so near Him. . . .

Then, did she see the angel? Did he break a stalk of one of the white flowers, as he stirred, and so hold it in his hand, smiling to reassure her by the ease and cordiality of the act? . . .

The angel stood quietly. He seemed to wish not to alarm the girl. She thought him a spirit of high rank. He spoke with the tenderness natural to strength and superiority alone. Was he used to stand in the presence of God? Yet he said, "Fear not, Mary."

How astonishing the conversation which followed! The scene moved on steadily to its solemn climax. Question and answer succeeded with increasing courage on the part of the Galilean girl, and with growing definiteness on that of her celestial guest.

. . . She was the agent of the most tremendous revelation which this planet has ever known.

Chosen out of all the world, the Hebrew maiden whose qualifications for her solemn mission were the simple, womanly ones of a pure heart and a devout life, received the angel's message as she who could be chosen by it would be sure to do. The fiat of Deity was in the magnificent attitude of the angel; he stood tall, erect, majestic. Awed, the woman fell upon her knees before the messenger of God, and veiled her face from sight of him. "Be it unto me," she said, "according to thy word."

Now, when he perceived that Mary understood the import of his embassy, the angel left her. . . .

The woman was left, in a world like ours, to her unique experience.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 6.

Motherhood the Very Centre of Womanhood

It may seem strange that Zacharias should be struck dumb for doubting the heavenly messenger, while Mary went unrebuked. But it is plain that there was a wide difference in the nature of the relative experiences. To Zacharias was promised an event external to himself, not involving his own sensibility. But to a woman's heart there can be no other announcement possible that shall so stir every feeling and sensibility of the soul, as the promise and prospect of her first child. Motherhood is the very centre of womanhood. The first awaking in her soul of the reality that she bears a double life—herself within herself—brings a sweet bewilderment of wonder and joy. The more sure her faith of the fact, the more tremulous must her soul become. Such an announcement can never mean to a father's what it does to a mother's heart. And it is one of the exquisite shades of subtle truth, and of beauty as well, that the angel who rebuked Zacharias for doubt saw nothing in the trembling hesitancy and wonder of Mary inconsistent with a childlike faith.

The Life of Jesus the Christ, Henry Ward Beecher, Vol. I, p. 19.

She Arose and Went into the Hill Country

And Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of

Zacharias, and saluted Elisabeth. And it came to pass that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said,

"Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord."

Luke i. 39–45. Authorised Version.

The Visit to Her Cousin Elisabeth

Had Mary a mother living? or loving? It is touching to know that the first act of the wondering girl, after the angel had explained the nature of her future to her, was to seek the sympathy of another woman, and that woman not of her own household.

There was a village, Juda by name, in the south of Palestine in the hill country of Judea; it was a hard journey of about five days from Nazareth. There Mary had a friend. She took the journey.

An elderly woman, reticent, dignified, devout, herself the subject of a strange experience, received the girl. Mary crept into her arms; she found it hard to speak, even to Elisabeth. Then she found it harder to be silent. Her sensitive nature vibrated between exaltation and anxiety. There is a song famous and sacred in musical history—an inimitable outburst of religious and poetic feeling. In the home of Elisabeth Mary uttered the Magnificat.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 12.

Sources of Mary's Song

Mary's song of praise is a composite of many Psalms modeled upon the praise-prayer of Hannah, voicing the sublime thoughts of a devout and expectant heart. It is not difficult to trace the sublime utterances of the Virgin to their sources in her Bible, over which she must have pored and pondered much. The references from the second chapter of First Samuel are from the exultant song of the aged mother in Israel as she dedicated

Samuel, her son of promise, to the service of Jehovah. Like Mary's mother-song, Hannah's began with

> "My heart rejoiceth in the Lord, . . .
> Because I rejoice in thy salvation."

Following are the phrases of Mary's psalm of rejoicing traced to their original expressions in the Old Testament:

(*Magnificat*)

"My soul doth magnify the Lord, And my soul hath rejoiced in God my Saviour.	Psalm xxxv. 9, "My soul rejoiceth in the Lord: it shall rejoice in his salvation."
For he hath regarded the low estate of his handmaiden;	
For, behold, from henceforth all generations shall call me blessed.	Genesis xxx. 13. "And Leah said, 'Happy am I, for the daughters will call me blessed.'"
For he that is mighty hath done to me great things:	Psalms lxxi. 19, "O God, very high, who hast done great things"; and cxxvi. 3, "The Lord hath done great things for us, whereof we are glad."
And holy is his name.	Psalm cxi. 9, "Holy and reverend is his name."
And his mercy is on them that fear him, from generation to generation.	Psalm ciii. 7, "He made known his ways unto Moses, his acts unto the children of Israel."
He hath shewed strength with his arm.	Psalms xcviii. 1, "His holy arm hath gotten him the victory"; and lxxxix. 10, "Thou hast scattered thine enemies with thy strong arm."
He hath scattered the proud in the imagination of their hearts.	1 Samuel ii. 3, "Talk no more so exceeding proudly. . . . For the Lord is a God of knowledge."
He hath put down the mighty from their seats;	Psalm cxiii. 7, "He raiseth up the poor out of the dust,
And exalted them of low degree.	And lifteth the needy out of the dunghill."
He hath filled the hungry with good things;	1 Samuel ii. 5, "They that were hungry ceased."
And the rich he hath sent empty away.	
He hath holpen his servant Israel	Isaiah xli. 8, "But thou, Israel, art my servant."
In remembrance of his mercy;	Psalms xxx. 4 and xcvii. 12, "Give thanks at the remembrance of his holiness."
As he spake to our fathers,	Micah vii. 20, "Thou wilt perform the truth to Jacob,
To Abraham and to his seed forever."	And the mercy to Abraham."

Luke i. 46–55. Wayne Whipple, using Authorised Version throughout.

The Marseillaise of the Ancient World

This "Magnificat" is the battle-hymn of democracy. It is the greatest song in history. Sensing a child within her, Mary feels herself equal to the Roman Empire; and she announces that the days of despotism are numbered. Cæsar on his seven-hilled throne may sacrilegiously style himself Augustus, "the divine one." But Mary as confidently disallows him that title. Heaven is not on the side of privilege and oppression, she affirms, but rather on the side of the trodden. Rome is great, but Galilee with God is greater. In this song three classes of people are objects of Our Lady's invective—"the proud," "the mighty," and "the rich." And she passes upon them a threefold sentence: they are to be "scattered," "put down from their seats," and "sent empty away." While the "hungry" are to be "filled with good things," and the oppressed classes are to be "holpen." . . .

"The Marseillaise" of the ancient world! And this hymn of revolution, pulsing with hatred of oppressors and with fellow-feeling for all the oppressed ones of earth, was composed and sung by Mary while she was carrying Jesus underneath her heart. Holy mother of God, from henceforth in very deed all generations shall call thee blessed!

The Call of The Carpenter, Bouck White, p. 22.

Those Hidden Days in Judea

For three months these sweet and noble women dwelt together, performing, doubtless, the simple labors of the household. Their thoughts, their converse, their employments, must be left wholly to the imagination. And yet, it is impossible not to be curious in regard to these hidden days of Judea, when the mother of our Lord was already fashioning that sacred form which, in due time, not far from her residence, perhaps within the very sight of it, was to be lifted up upon the cross. But it is a research which we have no means of pursuing. Her thoughts must be impossible to us, as our thoughts of her son were impossible to her. No one can look forward, even in the spirit of prophecy, to see after-things in all their fullness as they shall be; nor can one who has known go back again to see as if he had not known.

The Life of Jesus the Christ, Henry Ward Beecher, Vol. I, p. 25.

The Virgin Returns to Nazareth and the Neighbours

And Mary abode with her about three months, and returned unto her house.—LUKE i. 56.

The two women confided in each other. Mary thought of the hard journey back to Nazareth; of the caravan of curious neighbors or kinsfolk which she must join; her heart sank. Oh, to stay on and on, protected and respected, quiet and safe! Dreading to return to her own home, she lingered in the house of her relative. Shielded, trusted, understood, how should she face the cruel storm that awaited her? She clung to this brief slight anchorage.

The suffering element in the life of the son began early in the soul of the mother. A desolate maternity forecast the melancholy of the child.

And now, the inexorable action of the greatest drama in the world began to move. The claims of her father's roof summoned the absent girl. Her kinswoman might shelter her no longer. With dignity, with sweetness, and in silence, Mary gathered her courage, and came back with her secret to her home and her neighbors.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 12.

"His Name Is John"

When Elisabeth's full time had expired, she gave birth to a son. And her neighbours and relatives, learning that the Lord had increased His mercy toward her, congratulated her.

Now, as customary, on the eighth day, when they came to circumcise the child, they desired to name him Zacharias, after his father; but his mother refused, saying, "It shall not be so; his name shall be John!"

"Why," said they, "not one of your relatives is known by that name!"

They accordingly made signs to his father what he desired the name to be. And having asked for a writing-tablet, he wrote upon it the reply, "His name is John." And they were all surprised. His mouth was then immediately opened; and regaining the use of his tongue, he began to speak, thanking God.

And fear came over all their neighbours; and these events were discussed in all the highlands of Judea. And all the hearers treasured them in their heart, pondering, "Whatever can this boy be?" for indeed the hand of the Lord was with him.

Luke i. 57–66. *The New Testament in Modern English*, Ferrar Fenton, p. 90.

III

THE BEST NEWS THE WORLD EVER HEARD

There's a song in the air
And a star in the sky.
—*Holland.*

The Finger of the Emperor

AUGUSTUS was sitting on the throne of the Roman Empire, and the touch of his finger could set the machinery of government in motion over well-nigh the whole of the civilised world. He was proud of his power and wealth, and it was one of his favourite occupations to compile a register of the populations and revenues of his vast dominions. So he issued an edict, as the Evangelist Luke says, "that all the world should be taxed," or to express accurately what the words probably mean, that a census, to serve as a basis for future taxation, should be taken of all his subjects. One of the countries affected by this decree was Palestine, whose king, Herod the Great, was a vassal of Augustus. It set the whole land in motion; for, in accordance with ancient Jewish custom, the census was taken, not at the places where the inhabitants were at the time residing, but at the places to which they belonged as members of the original twelve tribes.

The Life of Jesus Christ, Rev. James Stalker, M. A., p. 11.

All the World to Be Enrolled

About that time an edict was issued by the Emperor Augustus that a census should be taken of the whole empire. (This was the first census taken while Quirinius was governor of Syria.) And every one went to his own town to be registered. Among others Joseph went up from the town of Nazareth in Galilee to Bethlehem, the town of David, in Judea—because he belonged to the family and house of David—to be registered with Mary, his betrothed wife, who was about to become a mother.

Luke ii. 1-5. *The Twentieth Century New Testament in Modern English*, p. 107.

The Edict Reaches Nazareth

To Nazareth, as to other villages in Palestine, the Roman fiat came.

Long and severe were the journeys required of the country people who must answer to this enrollment edict. Every citizen was obliged to register himself at the town whence his family had sprung. This involved a national commotion. The Jews were not only in the stir of revolt, but in the irritation of travel,—poor of pocket, uncomfortable in body, and sore at heart. . . .

Two plain people of Nazareth started at dawn one winter day to take one of these annoying journeys. Joseph and Mary, husband and wife, traveled as poor people must; on foot, or with one beast of burden between them.

There was a little town about six miles south of Jerusalem between seventy and eighty miles from Nazareth. Bethlehem was the birthplace of David the King; and Joseph the builder, descendant of David, must register there.

Mary, his wife, went with him. Why? She, too, was a daughter of kings. Did she own some bit of property in Bethlehem?—real estate, perhaps, unmarketable, but taxable, such as only made her "land poor"; giving her no income but yielding some to Rome? Did she, too, register? But this was not necessary. Women were not obliged to present themselves personally; a written report of their property sufficed for them. Why, then, did Mary—who had the gravest of reasons at that time for wishing rest and shelter—take that cruel journey over one of the roughest of Palestinian pathways?

Precisely because she had reasons for doing the thing that her heart craved. And her heart craved that she should at that time of all others be near her husband, who understood her. Joseph must go to Bethlehem, and go just then. Mary would not allow him to leave her behind alone. The circumstances were too unusual. Her need of him was absolute. Indeed, it might not have been safe for her to stay at home unprotected.

There was another reason; but how far this influenced her only the heart of Mary ever wholly knew. Did she share this visionary idea with the quiet man who loved and guarded her, as they came down from the hill-country into the caravan route? Or did she keep it shyly to herself?

Her child would have been born in Nazareth, but for this accident of the census. But *was* it only an accident that the census must come into the question just then?—that the family must register, and in Bethlehem? Was it one of those divine incidents in which the great Will rides over little human wills, and brings everything out as no one could possibly have expected, as no one could have planned? For Mary was a reader of the poets of her people; and learned in all their Scriptures. A thousand years ago those ancient dreamers had associated strange things with the town of Bethlehem. Did she remember them?

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 18.

Why Both Joseph and Mary Went to Bethlehem

Now, in that country you can own property, but you can lease it and you need not live there. But when the enrollment season comes, and the tax is to be paid, you have to be present in order to testify that you are a living soul. And so Joseph and Mary had to come. The histories tell us that Mary owned her property in Nazareth, and she was an independent property holder. The Bible does not give us very much information about Mary, but it says that she had "her own house." You remember reading that when she returns to Nazareth from visiting in the hill country of Judea, she returns to "her own house." A woman's name is never mentioned in the East unless she is an independent property owner, and sole representative of her line, male and female.

Not only, therefore, did Mary and Joseph own property in Nazareth, but Mary and Joseph, being lineal descendants of the house of David, owned property in the immediate vicinity of Bethlehem; because, as in Great Britain, the property is entailed from father to son, and can never be sold. You can dwell in Nazareth, but at the enrollment season you have to come and have it declared that you are a living soul. So Mary and Joseph had to come because they were lineal descendants of the house of David, and both of them must have owned property in Bethlehem as well as in Nazareth, and they went up to Bethlehem to pay the land tax.

Jesus Christ in His Homeland, Mme. Lydia M. von Finkelstein Mountford, p. 59.

The Long, Hard Journey

Strictly speaking, there were no roads between Nazareth and Bethlehem. Rome built roads but not at this time for her enslaved Hebrews. The caravan routes that traversed Palestine were hard traveling. Rough past rudeness were the foot-ways and the hoof-ways that led from Nazareth down through the valley, over the mountainside, and rolling rock, and jagged limestone, and through sliding dust; a severe journey of five days or more, as you might make it, according to one's means of locomotion or the strength of the travelers.

The wife's store of strength was small and the journey dragged. She was such a young creature!—a mere girl—and delicate of organization, as we know.

Think of it as December, too, and that means the chilly season in Palestine, with roads across the plains in bad condition. The rains were over; sunshine smote the hills, and the silver leaves of the olives glanced like little steel swords in the wet light. Even frost was possible at that time of the year. Snow was not unheard of.

The two travelers arrived at Bethlehem at night, foot-worn, chilled and faint. The wife, perishing of fatigue, had passed the stage of physical suffering when one takes any care or thought for what is to happen next. Because of her weakness, they had lagged behind the other travelers, and the town was already brimming over with strangers like themselves. Every house was crowded. Her anxious husband took her from threshold to threshold in vain. The climb to the village up a steep hill had added a last hardship. The faint light, swinging on a rope across a doorway, signified the village inn. They toiled up; the woman half dead at this last effort. But the khan could not admit them.

Alarmed by the condition of his wife, Joseph persisted manfully in his determination to find her shelter. Mary asked no questions, expressed no concern. Her head fell upon her breast. The poor, homesick young creature was dumb with suffering. Oh, the mistake of coming on this miserable journey! She thought of her home at Nazareth, of her bed, perhaps of her mother's face; or of that other, Elisabeth, who had understood and cherished her.

Dully, at length, she heard her husband say that there was a

stable behind the inn, and that for the common humanity of the deed, the people of the khan would let her in. He carried her to the stable: she crept among the straw, like the animals around her, and there—hastened probably by her cruel journey—the anguish of motherhood overtook the exhausted wife.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 20.

No Room for Them in the Inn

The heavy languor, or even the commencing pangs of travail, must necessarily have retarded the progress of the maiden mother. . . . They arrived at the khan—probably the very one which had been known for centuries as the House of Chimham, and if so, covering perhaps the very ground on which, one thousand years before, had stood the hereditary house of Boaz, of Jesse, and of David—every space was occupied. The enrollment had drawn so many strangers to the little town, that "there was no room for them in the inn."

In the rude limestone grotto attached to it as a stable, among the hay and straw spread for the food and rest of the cattle, weary with their day's journey, far from home, in the midst of strangers, in the chilly winter night—in circumstances devoid of all earthly comfort or splendor that it is impossible to imagine a humbler nativity—Christ was born.

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. I, p. 10.

The Innkeeper's Lament—"If I Had Known!"

Could I know
That *they* were so important? Just the two,
No servants, just a workman sort of man,
Leading a donkey, and his wife thereon
Drooping and pale,—I saw them not myself,
My servants must have driven them away;
But had I seen them, how was I to know?
Were inns to welcome stragglers, up and down
In all out towns from Beersheba to Dan,
Till He should come? And how were men to know?

There was a sign, they say, a heavenly light
Resplendent; but I had no time for stars;
And there were songs of angels in the air
Out on the hills; but how was I to hear
Amid the thousand clamors of an inn?

Of course, if I had known them, who they were,
And who was He that should be born that night, . . .
I would have turned the whole inn upside down,
His honor, Marcus Lucius, and the rest,
And sent them all to stables, had I known ! . . .

Alas ! alas ! to miss a chance like that !
This inn that might be chief among them all,
The birthplace of Messiah,—had I known !

The Inn That Missed Its Chance, Amos R. Wells, *The Sunday School Times*, December 2, 1911, Vol. LIII, p. 619.

She Brought forth Her First-born Son

And she gave birth to her first-born son ; and wrapping Him in baby-clothes, she laid Him in a manger, because there was no room for them in the inn.

Luke ii. 7. *The New Testament in Modern English*, Ferrar Fenton, p. 91.

The Manger Has Offended Many

There, amid the straw which served as bedding for the beasts, far from all assistance, on a cold winter's night, the hour came for her to be delivered, and she brought forth unto the world, Jesus.

The object of assault for nineteen centuries, this humble birth, the adoration of some, to others has seemed but a folly and a libel.

"Preserve me from it all !" cried the impious Marcion, in the very first centuries. "Away with these pitiful swaddling-bands and this manger, unworthy of the God whom I adore."

In vain did Tertullian reply, "Nothing is more worthy of God than that, in order to save man, He should trample under foot our perishable grandeur, and so adjudge these joys unworthy of Himself and His." In vain have all our doctors who have followed Him made manifest to us the high counsel, so full of wisdom and merciful compassion, which moved the Word Incarnate to this self-abasement ; the God that was born of a woman and laid in a manger has offended the haughty spirit of man, and Marcion's cry is repeated still from century to century.

The Christ the Son of God, Abbé Constant Fouard, Vol. I, p. 47.

"Mary, Cover That Tender Baby Body!"

So St. Luke shows us this Virgin Mother, immediately upon her deliverance, lavishing upon her Holy Infant the cares ordinarily left to strangers; she envelops Him in swaddling bands and lays Him to rest amid the straw of the manger. "She must cloak the New Adam from the cold winter air; reverence, too, bade her clothe the Babe, as well as necessity.

Cover Him, Mary; cover that tender Baby body; shield Him in thy maiden bosom! Dost understand thy motherhood? Hast thou not any perturbation at beholding this thine infant One? Hast thou no fear to bare unto Him thy maternal breasts? For what Child is this, Who reaches up to thee His divine hands? Adore Him even whilst thou dost nourish Him, what time the angels summon new hosts of invisible worshipers."

The Christ the Son of God, Abbé Constant Fouard, Vol. I, p. 50.

Contrary to Common Sense and Scripture

There is a general impression that Joseph and Mary were very poor. . . . Simply because, in all the pictures, we see the Babe lying naked in the straw. Isn't that contrary to common sense and Scripture? What mother would dream of laying a new-born baby naked in the straw? . . . And Mary, the descendant of King David, Mary who had found favour with God, Mary the sweet singer of Israel, Mary to do such a thing! It would be impossible. The commonest and stupidest woman in our land must weave swaddling garments for her first-born child. And instead of doing that, Mary should have had the garments of the royal house of David, so that it would be impossible for her baby to be found lying naked in the straw.

Again, it is contrary to Scripture. One of the signs by which the shepherds were to know the child was that they should find Him wrapped in swaddling clothes. And yet all the artists paint this Baby naked, because they say it is so pretty; and so for imaginary prettiness we sacrifice the historical record. For the Scriptures say that shall be the sign, "Ye shall find Him wrapped in swaddling clothes."

Jesus Christ in His Homeland, Mme. Lydia M. von Finklestein Mountford, p. 29.

The Virgin's Lullaby

The Virgin stills the crying
Of Jesus, sleepless lying;
And, singing for His pleasure,
Thus calls upon her treasure:
My darling, do not weep;
My Jesu, sleep.

O lamb, my love inviting,
O star, my soul delighting,
O flower of my own bearing,
O jewel past comparing,
My darling, do not weep;
My Jesu, sleep.
—From the Latin.

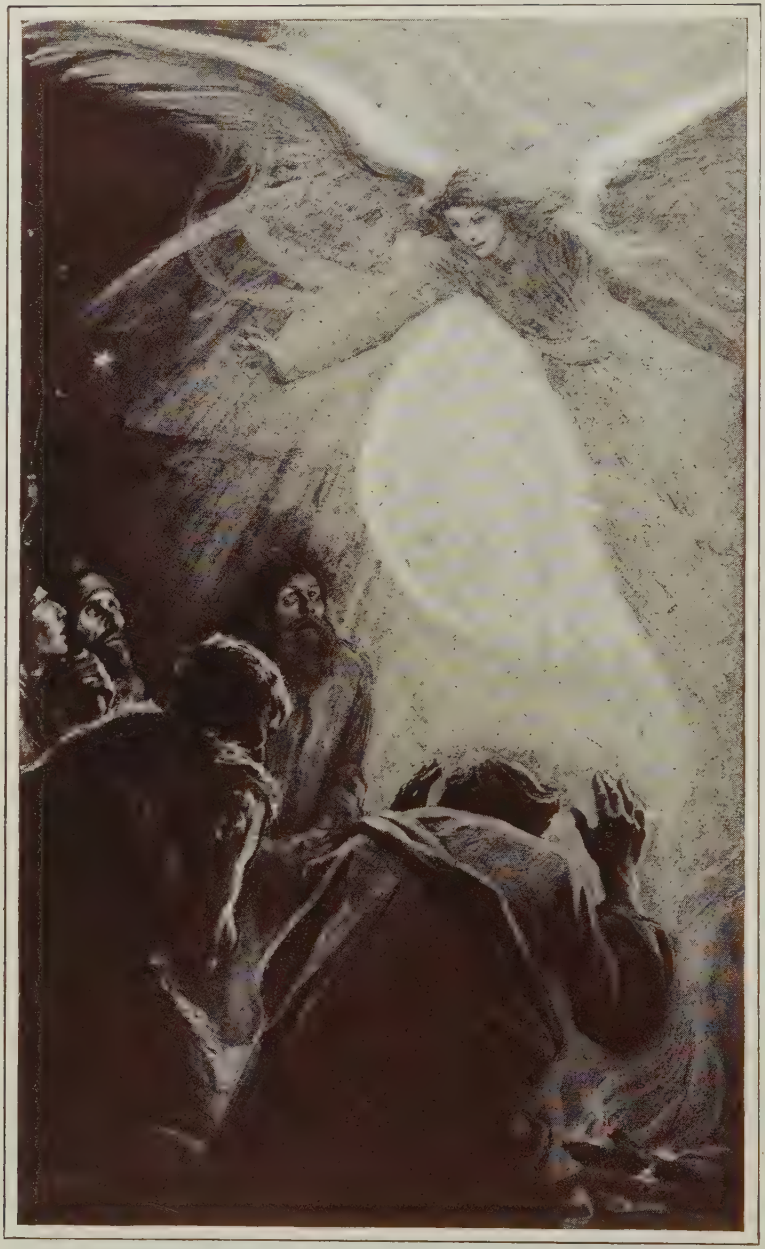
The Noise and Bustle Broke out Again

Next morning the noise and bustle broke out again in the inn and inn-yard; the citizens of Bethlehem went about their work; the registration proceeded; and in the meantime the greatest event in the history of the world had taken place. We never know where a great beginning may be happening. Every arrival of a new soul in the world is a mystery and a shut casket of possibilities. Joseph and Mary alone knew the tremendous secret —that on her, the peasant maiden and carpenter's bride, had been conferred the honour of being the mother of Him who was the Messiah of her race, the Saviour of the world, and the Son of God.

The Life of Jesus Christ, Rev. James Stalker, M. A., p. 12.

What the Shepherds Saw and Heard

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them: Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.



A. Edelfelt

THE ONLY MELODY OF HEAVEN EVER HEARD BY MORTAL EARS

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

(*Gloria in Excelsis*)
Glory to God in the highest,
And on earth peace,
Good will toward men.

Luke ii. 8–14. Authorised Version.

The Only Melody of Heaven Ever Heard by Mortal Ears

With this ever-memorable anthem—the first and last melody of heaven ever heard by mortal ears—the light faded from the hills, as the angels went away into heaven, and left earth once more in the shadow of night, knowing and thinking nothing of that which so supremely interested distant worlds. Wondering at such a vision, and full of simple trust, the shepherds had only one thought—to see the babe and its mother for themselves. Climbing the hill, therefore, with eager haste, they hurried to Bethlehem, and there found Mary and Joseph, and the babe lying in a manger, as had been told them.

No details are given : no heightening of the picture of this first act of reverence to the new-born Saviour. Nor are they needed. The lowliness of the visitors, the pure image of the Virgin Mother and her Child, are better left in their own simplicity. Infancy is forever dignified by the manger of Bethlehem : womanhood is ennobled to its purest ideal in Mary : man, as such, receives abiding honor, in the earliest accepted homage to her Son being that of the simple poor.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 124.

The Shepherds Go and Find the Babe

The messengers then withdrew from them to heaven ; and the shepherds said to one another,

"Come now, let us go as far as Bethlehem, in order that we may see this event which the Lord has announced to us."

They accordingly went with all speed, and found Mary and Joseph, and the Infant lying in the manger. Then when they saw it, they made known the event told to them concerning that Child ; and all who heard it wondered at what was said respecting Him by the shepherds.

Mary, however, treasured up all these events in her mind, reflecting upon them in her heart.

The shepherds then returned, worshiping and praising God for all that they had heard and seen, even as it had been announced to them.

Luke ii. 15–20. *The New Testament in Modern English*, Ferrar Fenton, p. 91.

The More Dear to Her Mother-heart

Foremost amongst those who, wondering, had heard what the shepherds told, was she whom most it concerned, who laid it up deepest in her heart, and brought to it treasured stores of memory. It was the mother of Jesus. These many months, all connected with this Child could never have been far away from her thoughts. And now that He was hers, yet not hers—belonged, yet did not seem to belong, to her—He would be the more dear to her mother-heart for what made Him so near, and yet parted Him so far from her. And upon all His history seemed to lie such wondrous light, that she could only see the path behind, so far as she had trodden it; while upon that on which she was to move, was such dazzling brightness, that she could scarce look upon the present, and dared not gaze towards the future.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. I, p. 191.

The Circumcision and Presentation

And when the eight days were completed for His circumcision, they gave Him the name of Jesus; that being the name given by the angel before His conception.

And after the completion of the days of their purification, as directed under the law of Moses, they took Him to Jerusalem, in order to present Him to the Lord; as it is recorded in the law of the Lord, that "Every male that is the first-born of a mother shall be set apart as holy to the Lord": and to offer a sacrifice in accordance with a command in the law of the Lord, "A pair of turtle-doves, or two young pigeons."

Luke ii. 21–24. *The New Testament in Modern English*, Ferrar Fenton, p. 91.

Free from Physical Blemish

The first-born son was to be presented before God in the Temple, and consecrated to His service, a month after birth, but a money

payment of not more than five shekels, and, in the case of a parent's poverty, of less, was accepted as a "redemption" of the rights this involved. Rabbinical law, in the time of Mary, had made a refinement on the original statute of Moses, no child being required to be "presented to the Lord" who was in any way maimed, or defective, or had any blemish, so as to be unfit for a priest—a rule which shows an incidental light on Mary's child, such as might have been expected. He must have been, in all points, without physical blemish.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 130.

Not See Death Till He had Seen the Anointed

There was then in Jerusalem a man named Simeon, honest and devout, who was awaiting the gladdening of Israel; and the Holy Spirit was upon him. And he had been promised by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. And he came into the temple full of the Spirit; and when the parents of the Child Jesus entered for the purpose of observing the custom of the law concerning Him, he took Him into his own arms, and praised God, and said:

"Now release Your servant, Master."

Luke ii. 25–29. *The New Testament in Modern English*, Ferrar Fenton, p. 91.

Simeon's Prophecy

(*Nunc Dimittis*)

"Lord, now lettest Thou Thy servant depart in peace,
According to Thy word;
For mine eyes have seen Thy salvation,
Which Thou hast prepared before the face of all people;
A light to lighten the Gentiles,
And the glory of Thy people Israel."

Luke ii. 29–32. Authorised Version.

"A Sword Shall Run Through Your Own Soul!"

Joseph and His mother, however, wondered at what was spoken concerning Him. And Simeon blessed them, and said to Mary, His mother:

"Remember, He is appointed for the falling and rising again of many in Israel; and for an object to be abused; yes, and a

sword shall run through your own soul itself, until the designs of many hearts can be laid bare."

Luke ii. 33 35. *The New Testament in Modern English*, Ferrar Fenton, p. 91.

Aged Anna of Galilee

At that instant, we are told, an aged woman, Anna by name, of the tribe of Asher, and therefore a Galilean, approached the gate. She was eighty-four years of age, and had thus lived through the long sad period of war, conquest, and oppression, which had intensified, in every Jewish heart, the yearning for national deliverance by the promised Messiah. She must have remembered the fatal war between the Asmonean brothers, Aristobulus and Hyrcanus, which had brought all the misery of her people in its train, and she had likely seen the legions of Pompey, when they encamped on the hills round Jerusalem. The rise of Herod was a recollection of her middle life, and its dreadful story of war, murder, and crime must have sunk into her heart, as it had into the hearts of all her race.

Her long life had been spent in pious acts and services, for, after she had been seven years a wife, her husband had died, leaving her, doubtless, still very young, since Hebrew girls married at twelve or fourteen years of age. She had never married again, a fact mentioned by St. Luke, in accordance with the feeling of the day, to her honor, but had been, in the words of St. Paul, "a widow indeed," "trusting in God," and "continuing in supplications and prayers night and day." She might, in truth, be said to have lived in the Temple, and to have spent her life in fastings and prayers; having very likely come from Galilee to be near the holy place, and thus able to give herself up to the religious exercises, on the spot, where, in the eyes of a Jew, they were most sacred.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 133.

The Arrival of the Wise Men

After the birth of Jesus at Bethlehem in Judea, in the reign of King Herod, some astrologers from the East arrived in Jerusalem, asking:

"Where is the new-born King of the Jews? for we saw His star in the east, and have come to do homage to Him."

When King Herod heard of this, he was much troubled, and so, too, was all Jerusalem.

Matthew ii. 1–3. –*The Twentieth Century New Testament in Modern English*, p. 45.

Great Was the Surprise

Whether they set out from Babylon, from Persepolis, or from some other city of the Parthian Empire (at that time master of the East), the Magi must have been many long months journeying; and they had proceeded apparently without any further guidance from the star, since we see them entering Judea quite uncertain as to the spot where the Messiah was to be found, and coming to Jerusalem to clear up all their doubts. The Holy City was accustomed to seeing within her walls caravans from the far distant Orient, with their striking costumes, and long files of camels laden with luggage. But great was the surprise when these strangers were heard to inquire, "Where is the King of the Jews who has been born? We have seen His star in the East, and are come to adore Him."

The Christ the Son of God, Abbé Constant Fouard, Vol. I, p. 64.

Assembling the Prelates

So assembling the chief priests and professors, he demanded of them where the Messiah would be born.

They replied, "In Bethlehem of Judea;" for it is recorded by the prophet:

> "And you, Bethlehem, Judah's land,
> Are not the least among the districts of Judah;
> For out of you shall come the Leader
> Who shall shepherd My people Israel."

Matthew ii. 4–6. *The New Testament in Modern English*, Ferrar Fenton, p. 34.

Herod Secludes the Wise Men

He resolved to separate the Magi, not only from the Jews, who must naturally be all afire with emotion at this tale, but even from his own associates, who might well have warned them against his hypocrisy. He summoned them to him therefore in secret, and feigning great interest in their quest, he made exact inquiry as to the star, particularly as to the time when it had made its appearance.

So soon as there was nothing more to learn, "Go to Bethlehem," he said to them, "seek zealously for the child, and as soon as you have found him make it known to me, in order that I may go also to adore him."

The Christ the Son of God, Abbé Constant Fouard, Vol. I, p. 66.

"Lo, the Star!"

When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

Matthew ii. 9, 10. Authorised Version.

"By Whose Bright Course Led On"

" 'A star, not seen before, in heaven appearing,
Guided the wise men thither from the east,
To honour thee with incense, myrrh, and gold;
By whose bright course led on they found the place,
Affirming it Thy star, new-graven in heaven,
By which they knew the King of Israel born.' "

The Poetical Works of John Milton, Vol. II. *Paradise Regained*, Book I, p. 17.

"'Tis a Window of Paradise!"

"Look yonder! A light on the hills! I saw it appear."

Amazement was in the tone. . . . "Nay, 'tis a window of paradise! Or maybe that time is come when the three great stars should gather side by side. Do you not remember the talk of the astrologers?"

"I say 'tis a light on the hills." [The man] now spoke in a husky, solemn whisper. "See, 'tis larger; and I would think it near the village of Bethlehem."

After a moment of silence he added, with a laugh: "Why stand we here and whisper, like a lot of women? Let us move on."

Again he seemed to hear peals of song in the sky and their rhythm in hoof and scabbard. It put him in mind of that strange, mysterious chant of the old singer.

Soon he drew rein, saying: "Halt and listen!" They stopped, conscious only of the great silence of the night. [He] felt for the arm of his friend.

"What think you?" said he, his voice full of wonder. "I doubt not the sound is in our fancy."

"See! The star! It grows!" said [his companion] eagerly. "'Tis like a mighty lantern hung in the dome of the sky."

Vergilius, Irving Bacheller, p. 266.

Finding the Child

And having come to the house, they saw the young Child with His mother Mary; and prostrating themselves, they paid Him homage: and having opened their treasures, they presented Him with gold, frankincense, and myrrh, as a tribute.

Matthew ii. 11. *The New Testament in Modern English*, Ferrar Fenton, p. 35.

IV

DOWN INTO EGYPT

Her monuments shall last when Egypt's fall.
—*Young.*

The Wise Men Warned

But afterwards, having been warned in a dream not to go back to Herod, they returned to their own country by another road.

Matthew ii. 12. *The Twentieth Century New Testament in Modern English*, p. 45.

Legends of the Magi

Pious legends . . . robe these wise men in the royal purple, set crowns upon their brows, depict their features and their expression; their names even are made known to us.

"The first was called Melchior," says the Venerable Bede. "He was an old man, with white hair and long beard; he offered gold to the Lord, as to his King. The second, Gaspar by name, young, beardless, ruddy of hue, offered to Jesus, in his gift of incense, the homage due to His divinity. The third, of black complexion, with heavy beard, was called Baltasar. The myrrh he held within his hand prefigured the death of the Son of Man."

Unhappily, these details have no authority at all; for it is only in the sixth century that St. Cæsar of Arles confers upon the Magi the title of kings, now so generally attributed to them, and it is in the ninth that we find their names cited for the first time. Two points only appear to be certain; these are, that the Magi were three in number and that Persia was their native country.

The Christ the Son of God, Abbé Constant Fouard, Vol. I, p. 67.

The Warning to Joseph

After their departure, a messenger from the Lord also appeared to Joseph in a vision, saying:

"Arise! take the Child and His mother, and fly to Egypt, and remain there until I tell you; for Herod is about to hunt out the Child to murder Him."

Matthew ii. 13. *The New Testament in Modern English*, Ferrar Fenton, p. 35.

H. Hofmann, 1824.

HURRYING DOWN TO EGYPT

The Flight to Egypt

Joseph awoke, and, taking the Child and His mother by night, went into Egypt.

Matthew ii. 14. *The Twentieth Century New Testament in Modern English*, p. 45.

Murdering All the Baby Boys

When Herod found that he had been trifled with by the astrologers, he was very angry. He sent and put to death all the boys in Bethlehem and the whole of that neighbourhood, who were two years old or under, guided by the date which he had ascertained from the astrologers. Then were fulfilled these words spoken in the Prophet Jeremiah, where he says:

> "A voice was heard in Ramah,
> Weeping and much lamentation;
> Rachel, weeping for her children,
> Refused all comfort because they were not."

Matthew ii. 16–18. *The Twentieth Century New Testament in Modern English*, p. 45.

"Better to Be Herod's Sow Than His Son!"

This massacre made little stir in Judea; and Rama alone hearkened to the piercing shrieks of the mothers. In those days what mattered the sacrifice of a few little children to a monarch's caprice? Antiquity had small respect for babyhood; furthermore, the reign, now just at its close, had been nothing but a tissue of murders, tortures, and atrocious cruelties; so that, according to the address of the Jewish ambassadors to Augustus, "the living coveted the lot of the victims." Under such circumstances one can conceive how easily profane historians might pass over a deed so unimportant in their eyes.

Nevertheless, Augustus seems to have had some knowledge of the fact, for Macrobius has preserved this characteristic speech of his: "Upon the news that Herod had sacrificed his own son, among the children of two years of age butchered by him in Syria, 'It were far pleasanter,' quoth the emperor, 'to be Herod's *sow* than his *son!*'"

The Christ the Son of God, Abbé Constant Fouard, Vol. I, p. 72.

What Joseph Must Have Done in Egypt

If Herod lived three years after the birth of Christ, Joseph and Mary must have stayed in Egypt that length of time. Nor would it be difficult for Joseph to find support, as the different classes of Jewish workmen in Egypt were associated in guilds, which maintained those out of employment, much as trades' unions do now. The goldsmiths, the silversmiths, the nail-makers, the coppersmiths, and the weavers, are especially mentioned as being banded together in such associations, which supported any stranger of their respective crafts till he found work.

The workers in wood, in all probability, had such a union as well; and Joseph, moreover, though called a carpenter in the Gospels, may have been more, for the word does not necessarily mean a worker in wood only, but a wagon smith and other occupations as well. In its Hebrew sense, it may mean, indeed, any kind of trade which uses cutting instruments, and is used indifferently of workers in metal, wood, or stone.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 151.

The Death of Herod

And now Herod altered his testament upon the alteration of his mind; for he appointed Antipas, to whom he had before left the kingdom, to be tetrarch of Galilee and Perea, and granted the kingdom to Archelaus. He also gave Gaulonitis and Trachonitis, and Paneas to Philip, who was his son. . . . He also made provision for all the rest of his kindred by giving them sums of money and annual revenues, and so left them all in a wealthy condition. . . .

A man he was of great barbarity towards all men equally, and a slave to his passion; but above the consideration of what was right;—yet he was favoured by fortune as much as any man ever was, for, from a private man he became king: and though he were encompassed with ten thousand dangers, he got clear of them all, and continued his life till a very old age. But then, as to the affairs of his family and children, in which indeed, according to his own opinion, he was also very fortunate because he was able to conquer his enemies; yet, in my opinion, he was herein very unfortunate.

But then Salome and Alexis, before the king's death was made

known, dismissed those that were shut up in the Hippodrome. . . . Now the king's death was made public, when Salome and Alexis gathered the soldiery together in the amphitheatre at Jericho; and the first thing they did was, they read Herod's letter written to the soldiery thanking them for their fidelity and good will to him, and exhorting them to afford his son Archelaus, whom he had appointed for their king, like fidelity and good will.

The Works of Flavius Josephus, edited by William Whiston, A. M., Vol. II· *Antiquities of the Jews*, Book XVII, Chapter VIII, p. 22.

"Out of Egypt"

Remaining there [in Egypt] until the death of Herod, so that the statement from the Lord, through the prophet, might be fulfilled, which declared:

"I have called My Son out of Egypt."

When Herod was dead, however, a messenger of the Lord appeared to Joseph in a vision, while in Egypt, and said:

"Arise! take the Child and His mother, and go into the land of Israel; for they are dead who sought the Child's life."

He then arose, took the Child and His mother, and came into the land of Israel.

Matthew ii. 15, 19–21. *The New Testament in Modern English*, Ferrar Fenton, p. 35.

That He Should Be Called a Nazarene

But, hearing that Archelaus had succeeded his father Herod as King of Judea, he was afraid to go back there; and, having been warned in a dream, he went into the part of the country called Galilee. And there he settled in the town of Nazareth, in fulfilment of these words in the Prophets—"He will be called a Nazarene."

Matthew ii. 22, 23. *The Twentieth Century New Testament in Modern English*, p. 46.

Intended to Settle in Bethlehem

Returning to Bethlehem, Joseph and Mary seem to have intended to settle in it permanently, for even after their return from Egypt they would have gone to it again, but for their fear

of Archelaus. St. Matthew speaks of their living in a "house" when the Magi came, very soon after the Presentation, but the natural chamber in the hillside, which was Mary's first shelter, would be as much a part of a house as any other. It has for ages been the custom to speak of the birthplace of Jesus as a cave, but the word raises very different ideas in our minds from any that could have been felt, where such cool, dry recesses are, even still, ordinary parts of village houses of the humbler kind.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 134.

Going Back to Nazareth After All

Joseph, for a dreamer, was a practical and able man, and fully capable of managing the affairs of the extraordinary family of which, in so singular a manner, he found himself the head and protector. The slow-traveling news of the day reached the carpenter in due, though dilatory, season. Herod, wildly calling on the spectre of his beloved and murdered Mariamne, had gone to his miserable tomb. The little Bethlehem babies were sleeping in their graves, forgotten by all but their parents. Joseph brought his family back to their own land, where the first information he picked up told him that the new monarch was no improvement on the old one. Therefore he abandoned altogether the idea of revisiting Judea, and turned his face by way of the coast towards Galilee.

Neither he nor Mary had a whole heart for living in Nazareth, where their associations were not entirely pleasant; but with the limited choice which is left to the freest of us in the decisions of life,—a choice which was narrow enough for two plain working people who knew little of the world, and had less wherewith to conquer it, they struck root in the old familiar, self-satisfied, and suspicious village, where they had lived and loved; where they had been betrothed and wedded, had suffered, and wondered, and prayed, and accepted their strange and sacred lot.

Thus Nazareth, an unpopular mountain town, became the home of the family; and the Child—known from that day to this, for the space of two thousand years, by a Jewish epithet of contumely, as the Nazarene—bears in history the great name of Jesus Christ.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 39.

V

SPURIOUS STORIES OF HIS BOYHOOD

We have not followed cunningly devised fables.—2 PETER i. 16.

Coarse, Childish Tales

IN the absence of other accounts of what the Boy Jesus did, a number of writers in the early Church employed their imaginations in composing fables of the adventures of the Christ Child and His companions. Some of these legends are here given to show what poor stuff was then produced by ignorant minds, unaided by inspiration. Their stories are crude and foolish—all out of character with the real life of the Sinless Son who was "subject unto His parents" and who grew "in wisdom, stature, and in favour with God and man." Every precaution has been taken to prevent the reader from mistaking any of this collection of mere legends for true Gospel stories. Indeed, these strange fictions should aid in appreciating the simple, serene, inspired words of Scripture.—W. W.

The Christ Child in the Koran

And she brought him [namely the child] unto her people, carrying him. They said, O Mary, thou hast done a strange thing. O sister of Aaron (*he was a righteous man; and the meaning is, O thou who art like him in chastity*), thy father was not a man of wickedness, nor was thy mother a harlot. *Then whence gottest thou this child?*—and she made a sign *to them* [pointing] towards him [namely the child, as though she would say,] *Speak ye unto him.* They said, How shall we speak unto him who is in the cradle, an infant? He [however] said, Verily I am the servant of God: He hath given me the book *of the Gospel*, and hath appointed me a prophet; and commanded me to observe prayer and give alms as long as I shall live, and *hath made me*

dutiful to my mother, and hath not made me proud [nor] wicked. And peace *from God* [was] on me on the day when I was born, and [will be] on the day when I shall die, and on the day when I shall be raised to life.—This [was] Jesus the Son of Mary.

Selections from the Kur-án, Edward William Lane, p. 153.

How His Baby Clothes Cast out Devils

But an angel of the Lord appeared to Joseph in his sleep, and said, Arise, take the child and his mother, and go into Egypt as soon as the cock crows. So he arose, and went. And as he was considering with himself about his journey, the morning came upon him.

In the length of the journey the girths of the saddle broke. And now he drew near to a great city, in which there was an idol, to which the other idols and gods of Egypt brought their offerings and vows. And there was by this idol a priest ministering to it, who, as often as Satan spoke out of that idol, related the things he said to the inhabitants of Egypt, and those countries. This priest had a son three years old, who was possessed with a great multitude of devils, who uttered many strange things, and when the devils seized him, walked about naked with his clothes torn, throwing stones at those whom he saw.

And when the Lady St. Mary had washed the swaddling-clothes of the Lord Christ, and hanged them out to dry upon a post, the boy possessed with the devil took down one of them, and put it upon his head. And presently the devils began to come out of his mouth, and fly away in the shape of crows and serpents.

From that time the boy was healed by the power of the Lord Christ, and he began to sing praises, and give thanks to the Lord who had healed him. When his father saw him restored to his former state of health, he said, My son, what has happened to thee, and by what means wert thou cured?

The son answered, When the devils seized me, I went into the inn, and there found a very handsome woman with a boy, whose swaddling-clothes she had just before washed, and hanged out upon a post.

I Infancy (professedly by Joseph Caiaphas), *The Apocryphal* [Spurious] *New Testament*, p. 41.

"This Mule Was Our Brother"

The women came to the Lady St. Mary, introduced themselves to her, and sitting down before her, they wept. And said, O our Lady St. Mary, pity your handmaids, for we have no head of our family, no one older than us; no father, or brother to go in and out before us. But this mule, which you see, was our brother, which some women by witchcraft have brought into this condition which you see: we therefore entreat you to compassionate us.

Hereupon St. Mary was grieved at their case, and taking the Lord Jesus, put him on the back of the mule. And said to her son, O Jesus Christ, restore (or heal) according to thy extraordinary power this mule, and grant him to have again the shape of a man and a rational creature, as he had formerly.

This was scarce said by the Lady St. Mary, but the mule immediately passed into a human form, and became a young man without any deformity. Then he and his sisters worshiped the Lady St. Mary, and lifting the child upon their heads, they kissed him and said, "Blessed is thy mother, O Jesus, O Saviour of the world! Blessed are the eyes which are so happy as to see thee."

I Infancy (professedly by Joseph Caiaphas), *The Apocryphal* [Spurious] *New Testament*, p. 46.

The Miraculous Field of Grain

Along rough paths, across stony hills the fugitives went in the darkness, Joseph afoot, leading an ass on which Mary rode with the child in her arms. To Joseph and the Mother it seemed as if they could hear hoof beats behind them, and the clash of swords against armor as soldiers galloped in pursuit. In the darkness back of them lay the weary and dangerous road into Egypt, away from Herod's power. Fearfully they hurried on. And the Babe whose coming had been heralded by stars and by angels, whose advent was welcomed by the great of the earth—a fugitive now in the solitudes of the bare hills, unmindful both of glory and of danger—slept beneath His mother's mantle as they pushed on through the night.

When the dawn came, the weary Joseph was leading his family across a fertile plain. In the daylight they had even less hope of escape than in the darkness, for they would be seen by

men working in the fields whom the soldiers, as they passed, would not fail to question. To one of these husbandmen, who was sowing seed, the Virgin Mother appealed.

"If a soldier question thee," she said, "about those who have gone this way, say that thou didst see us pass thy fields when thou wast sowing thy seed."

"Yea," he answered bluntly, "I see thee and thy husband and thy child on the road, and I sow my seed."

The little family hurried on.

The husbandman went to his house for food and returning again to his work saw that the seed, planted but a few minutes before, had sprouted, matured, turned golden for the harvesting. As he felt the heavy ears of grain, amazed at the quick and abundant yield, two soldiers rode up, drew rein, and called to him from the highway.

"Hast thou seen fugitives pass this way, an old man, a young woman, and a child?"

"Yea," answered the husbandman, standing waist deep in waving golden grain; "I saw such pass as I was sowing the seed in this field."

"Then thou didst see them many suns ago," cried the soldier impatiently. "Thou hast not seen those whom we require, thou dullard. They fled from Bethlehem but yesternight."

A Book of the Christ Child, Eleanor Hammond Broadus, p. 35.

Why the Aspen Leaves Quiver

The soldiers turned back, leaving the man still gazing over his field of ripe grain, while beyond the plain, among the woodlands, the fugitives again sought safety from others of Herod's soldiers.

In the woodland path, hearing the sound of pursuing horses, Joseph led his charges aside beneath a juniper tree. As they came within its shade the branches bent low about them, the small twigs twined together in a close network, and the needles filled in the spaces so closely that the three were in a twilight gloom. Herod's guard dashed past, looking to right and left; but they saw only pine and juniper trees. The rapid beat of the horses' hoofs died away in the distance, and again the Divine Child was borne on in safety.

But had the soldiers been following as the fugitives passed out

from the woodland beyond the borders of Herod's province, they had not failed to find them. The sandy wastes which now the Mother and Child were traversing burst into bloom behind them, and their path was marked with bright flowers. Winding across the hot sands from one oasis to another, the flower-bordered path seemed to pass through the green islands of palm trees and link them together as slender threads of gold pass through gleaming jewels and hold them in a fair chain.

And as the desert had been conscious of the presence of its Creator, and had sent forth blossoms to greet Him, even though He lay a little Child in His mother's arms, so, too, the trees acknowledged Him, bowing before the God Child as He was carried among them. All the trees in the scattered valleys did obeisance to Him except the aspen. Haughtily erect, it would not bow before the little Child traveling humbly past it; but the Child looked upon the proud tree, and the aspen began to tremble, and in its guilt it trembles still. For though all other trees of the forest may stand motionless when the winds are silent, the aspen leaves quiver and the tree bows its head, remembering that God is ever present.

A Book of the Christ Child, Eleanor Hammond Broadus, p. 37.

Prophecy Concerning the Two Thieves

In their journey from hence they came into a desert country, and were told it was infested with robbers; so Joseph and St. Mary prepared to pass through it in the night. And as they were going along, behold they saw two robbers asleep in the road, and with them a great number of robbers, who were their confederates, also asleep. The names of these two were Titus and Dumachus; and Titus said to Dumachus, I beseech thee let those persons go along quietly, that our company may not perceive anything of them.

But Dumachus refusing, Titus again said, I will give thee forty groats, and as a pledge take my girdle, which he gave him before he had done speaking, that he might not open his mouth, or make a noise.

When the Lady St. Mary saw the kindness which this robber did show them, she said to him, The Lord God will receive thee to His right hand, and grant thee pardon of thy sins.

Then the Lord Jesus answered, and said to his mother, When thirty years are expired, O mother, the Jews will crucify me at Jerusalem; and these two thieves shall be with me at the same time upon the cross, Titus on my right hand and Dumachus on my left, and from that time Titus shall go before me into Paradise.

I Infancy (attributed to Joseph Caiaphas), *The Apocryphal* [Spurious] *New Testament*, p. 46.

How the Tall Palm Bowed down to the Child

The palm trees especially befriended the travelers as they directed their way . . . across the desert. In the cool shade the Holy Family would rest; and once, as they waited until the fierce sun should sink toward its setting, the palm tree under which they sat moved its leafy crown with the sun and hung its great leaves as a curtain between the weary three and the blazing sky. Another time as they sat beneath a palm, Mary wished for some of the fruit which grew at the top. But the stem of the tree was tall and smooth, and Joseph said regretfully: "I cannot climb. My age and weariness prevent me. Would that instead of the high-hanging fruit we might find a spring of cold water near at hand."

Then the Child Jesus, running from His mother toward the tree, raised His arms and cried, "Bend thy lofty crown, O palm tree, that My mother's longing may be satisfied."

At His words the tree bent its tall, slender stem until the leaves swept the sand, and Mary plucked the fruit and the weary travelers ate. When they had finished, Jesus spoke again to the tree, "Raise thyself, O palm tree, and bring forth fruit again that others passing here may eat and be refreshed."

The tree straightened itself and again its long leaves swayed above them; and Jesus, stooping at the foot of the palm, scooped a little hollow with His hand. From the hollow a spring gushed forth, and they drank of the cold water; and being refreshed they went once more upon their way.

A Book of the Christ Child, Eleanor Hammond Broadus, p. 39.

The Broken Pitcher

On a certain time the Lady St. Mary had commanded the Lord Jesus to fetch her some water out of the well; and when he had

gone to fetch the water, the pitcher, when it was brought up full, brake.

But Jesus, spreading his mantle, gathered up the water again, and brought it in to his mother. Who being astonished at this wonderful thing, laid up this, and all the other things she had seen, in her memory.

1 Infancy (attributed to Joseph Caiaphas), *The Apocryphal* [Spurious] *New Testament*, p. 46.

Legend of Jesus and Judas as Boys Together

Another woman likewise lived there, whose son was possessed by Satan. This boy, named Judas, as often as Satan seized him, was inclined to bite all that were present; and if he found no one else near him, he would bite his own hands and other parts. But the mother of this miserable boy, hearing of St. Mary and her son Jesus, arose presently, and taking her son in her arms, brought him to the Lady Mary.

In the meantime, James and Joses had taken away the infant, the Lord Jesus, to play at a proper season with other children; and when they went forth, they sat down and the Lord Jesus with them.

Then Judas, who was possessed, came and sat down at the right hand of Jesus. When Satan was acting upon him as usual, he went about to bite the Lord Jesus. And because he could not do it, he struck Jesus on the right side, so that he cried out. And in the same moment Satan went out of the boy, and ran away like a mad dog.

This same boy who struck Jesus, and out of whom Satan went in the form of a dog, was Judas Iscariot, who betrayed him to the Jews. And that same side, on which Judas struck him, the Jews pierced with a spear.

1 Infancy (attributed to Joseph Caiaphas), *The Apocryphal* [Spurious] *New Testament*, p. 52.

The Dyer's Distress

On a certain day also, when Jesus was playing with the boys, and running about, he passed by a dyer's shop, whose name was Salem. And there were in his shop many pieces of cloth belonging to the people of that city, which they designed to dye of

several colours. Then the Lord Jesus, going into the dyer's shop, took all the cloths, and threw them into the furnace.

When Salem came home, and saw the cloths spoiled, he began to make a great noise, and to chide the Lord Jesus, saying, What hast thou done to me, O thou son of Mary? Thou hast injured both me and my neighbours; they all desire their cloths of a proper colour; but thou hast come, and spoiled them all.

The Lord Jesus replied, I will change the colour of every cloth to what colour thou desirest; and then he presently began to take the cloths out of the furnace, and they were all dyed of those same colours which the dyer desired. And when the Jews saw this surprising miracle, they praised God.

I Infancy (attributed to Joseph Caiaphas), *The Apocryphal* [Spurious] *New Testament*, p. 53.

The Misfit Throne

On a certain time the king of Jerusalem sent for him [Joseph], and said, I would have thee make me a throne of the same dimensions with that place in which I commonly sit.

Joseph obeyed, and forthwith began the work, and continued two years in the king's palace before he finished it. And when he came to fix it in its place, he found it wanted two spans on each side of the appointed measure. Which when the king saw, he was very angry with Joseph; and Joseph, afraid of the king's anger, went to bed without his supper, taking not anything to eat.

Then the Lord Jesus asked him, What was he afraid of?

Joseph replied, Because I have lost my labour in the work which I have been about these two years.

Jesus said to him, Fear not, neither be cast down; do thou lay hold on one side of the throne, and I will the other, and we will bring it to its just dimensions.

And when Joseph had done as the Lord Jesus said, and each of them had with strength drawn his side, the throne obeyed, and was brought to the proper dimensions of the place: which miracle when they who stood by saw, they were astonished and praised God.

I Infancy (attributed to Joseph Caiaphas), *The Apocryphal* [Spurious] *New Testament*, p. 53.

Healing a Boy Bitten by a Serpent

[While the boys were playing that Jesus was their king] there passed a man and a woman who were weeping, and they carried on a rude litter a boy who was ill and dying; but, unmindful of their grief, the boys stopped the two, and forced them to set down their burden and come before the king.

Jesus quickly laid down His sceptre as He saw them, and asked, "Why weep ye?"

"Our son has been bitten by a serpent yonder among the rocks. He dies and we carry him home. Thou and Thy companions do not well to hinder us."

"We will help, not hinder," answered the Christ Child going to the litter.

He uncovered the boy and saw the injured hand and arm swollen from the serpent's poison. The youth's face was ashen. Gently the young Christ touched him and spoke to him, and straightway the boy was healed.

"Who is your king?" asked the father and mother, turning to the boys and watching Jesus as He stood apart with their son.

"He is Jesus, the son of Joseph, a carpenter in Nazareth," they answered. Then, turning toward Him, half playfully, half seriously, they led Jesus, the son of Joseph, to His throne and crowned Him again with the lily crown and placed the palm-branch sceptre in His hand.

A Book of the Christ Child, Eleanor Hammond Broadus, p. 53.

The Boys Turned to Kids

On another day the Lord Jesus going out into the street, and seeing some boys who were met to play, joined himself to their company: but when they saw him, they hid themselves, and left him to seek for them.

The Lord Jesus came to the gate of a certain house, and asked some women, who were standing there, where the boys were gone? And when they answered that there was no one there, the Lord Jesus said, Who are those whom ye see in the furnace? They answered, They were kids of three years old.

Then Jesus cried out aloud, and said, Come out hither, O ye kids, to your shepherd; and presently the boys came forth like

kids, and leaped about him ; which when the women saw, they were exceedingly amazed and trembled. Then they immediately worshiped the Lord Jesus, and beseeched him, saying, O our Lord Jesus, son of Mary, thou art truly that good shepherd of Israel ! Have mercy on thy handmaids, who stand before thee, who do not doubt but that thou, O Lord, art come to save, and not to destroy.

After that, when the Lord Jesus said, The children of Israel are like the Ethiopians among the people ; the women said, Thou, Lord, knowest all things, nor is anything concealed from thee ; but now we entreat thee, and beseech of thy mercy that thou wouldst restore those boys to their former state.

Then Jesus said, Come hither, O boys, that we may go and play ; and immediately, in the presence of the women, the kids were changed and returned into the shape of boys.

I Infancy (attributed to Joseph Caiaphas), *The Apocryphal* [Spurious] *New Testament*, p. 54.

The Dead Lad's Testimony

On a certain day the Lord Jesus was with some boys, who were playing on the housetop, and one of the boys fell down, and presently died. Upon which the other boys all running away, the Lord Jesus was left alone on the housetop. And the boy's relations came to him and said to the Lord Jesus, Thou didst throw our son down from the housetop.

But he denying it, they cried out, Our son is dead, and this is he who killed him !

The Lord Jesus replied to them, Do not charge me with a crime, of which you are not able to convict me, but let us go ask the boy himself, who will bring the truth to light.

Then the Lord Jesus, going down, stood over the head of the dead boy, and said with a loud voice, Zeinunus, Zeinunus, who threw thee down from the housetop ?

Then the dead boy answered, Thou didst not throw me down, but such a one did.

And when the Lord Jesus bade those who stood by to take notice of his words, all who were present praised God on account of that miracle.

I Infancy (attributed to Joseph Caiaphas), *The Apocryphal* [Spurious] *New Testament*, p. 56.

The Clay Sparrows

When the child Jesus was five years of age and there had been a shower of rain, which was now over, Jesus was playing with other Hebrew boys by a running stream ; and the water, running over the banks, stood in little lakes ; but the waters instantly became clear and useful again, and he having smote them only by his word, they readily obeyed him.

Then he took from the bank of the stream some soft clay, and formed out of it twelve sparrows ; and there were other boys playing with him. But a certain Jew seeing the things which he was doing, namely, his forming clay into the figures of sparrows on the Sabbath day, went presently away, and told his father Joseph, and said : Behold, thy boy is playing by the riverside, and has taken clay, and formed it into twelve sparrows, and profaneth the Sabbath.

Then Joseph came to the place where he was, and when he saw him, called to him, and said, Why doest thou that which is not lawful to do on the Sabbath day?

Then Jesus clapping together the palms of his hands, called to the sparrows, and said to them : Go, fly away ; and while ye live remember me. So the sparrows flew away, making a noise.

The Jews seeing this, were astonished, and went away, and told their chief persons what a strange miracle they had seen wrought by Jesus.

II Infancy (attributed to Thomas), *The Apocryphal* [Spurious] *New Testament*, p. 60.

The Withered Boy

Besides this, the son of Anna the scribe was standing there with Joseph, and took a bough of a willow tree, and scattered the waters which Jesus had gathered into lakes. But the boy Jesus seeing what he had done, became angry, and said to him, "Thou fool, what harm did the lakes do thee, that thou shouldest scatter the water? Behold, now thou shalt wither as a tree, and shalt not bring forth either leaves, or branches, or fruit."

And immediately he became withered all over.

Then Jesus went away home. But the parents of the boy who was withered, lamenting the misfortune of his youth, took and carried him to Joseph, accusing him, and said, Why dost thou keep a son who is guilty of such actions?

Then Jesus at the request of all who were present did heal him, leaving only some small member to continue withered, that they might take warning.

II Infancy (attributed to Thomas), *The Apocryphal* [Spurious] *New Testament*, p. 61.

Striking a Boy Dead

Another time Jesus went forth into the street, and a boy running by, rushed upon his shoulder ; at which Jesus, being angry, said to him, Thou shalt go no farther. And he instantly fell down dead : which when some persons saw, they said, Where was this boy born, that everything which he says presently cometh to pass ?

Then the parents of the dead boy going to Joseph complained, saying, " You are not fit to live with us, in our city, having such a boy as that : either teach him that he bless and not curse, or else depart hence with him, for he kills our children."

II Infancy (attributed to Thomas), *The Apocryphal* [Spurious] *New Testament*, p. 61.

The Neighbours Indignant

Then Joseph, calling the boy Jesus by himself, instructed him saying, Why doest thou such things to injure the people so that they hate us and persecute us ?

But Jesus replied, I know that what thou sayest is not of thyself, but for thy sake I will say nothing ; but they who have said these things to thee shall suffer everlasting punishment.

And immediately they who had accused him became blind. And all they who saw it were exceedingly afraid and confounded, and said concerning him, Whatsoever he saith, whether good or bad, immediately cometh to pass ; and they were amazed.

But when they saw this action of Christ, Joseph arose, and plucked him by the ear, at which the boy was angry, and said to him, Be easy ; for if they seek for us, they shall not find us : thou hast done very imprudently. Dost thou not know that I am not thine ? Trouble me no more.

II Infancy (attributed to Thomas), *The Apocryphal* [Spurious] *New Testament*, p. 61.

Theory That He Visited India

The parents of the infant were poor people, who belonged to a family noted for great piety ; who forgot the greatness of their

ancestors in celebrating the name of the Creator and giving thanks to Him for the trials which He had sent upon them.

To reward them for adhering to the path of truth, God blessed the first-born of this family; chose him for His elect, and sent him to sustain the fallen and comfort the afflicted.

The divine child, to whom the name Issa [Jesus] was given, commenced in his tender years to talk of the only and indivisible God, exhorting the strayed souls to repent and purify themselves from the sins of which they had become guilty.

People came from all parts to hear him, and marveled at the discourses which came from his infantile mouth; and all Israel agreed that the Spirit of the Eternal dwelt in this child.

When Issa was thirteen years old, the age at which an Israelite is expected to marry, the modest house of his industrious parents became a meeting-place of the rich and illustrious, who were anxious to have as a son-in-law the young Issa who was already celebrated for the edifying discourses he made in the name of the All-Powerful.

Then Issa secretly absented himself from his father's house; left Jerusalem, and, in a train of merchants, journeyed toward the Sindh, with the object of perfecting himself in the knowledge of the Word of God and the study of the laws of the great Buddhas.

The Unknown Life of Jesus Christ, from Buddhistic Records, Nicolas Notovitch, Translated by J. H. Connelly and L. Landsberg, p. 164.

The Concealed Miracles

Now from this time Jesus began to conceal his miracles and secret works, and he gave himself to the study of the law, till he arrived to the end of his thirtieth year. . . .

This is he whom we worship with all reverence, because he gave us our life and being, and brought us from our mother's womb; who, for our sakes, took a human body, and hath redeemed us, so that he might so embrace us with everlasting mercy, and shew his free, large bountiful grace and goodness to us.

I Infancy (attributed to Joseph Caiaphas), *The Apocryphal* [Spurious] *New Testament*, p. 59.

VI

THE BOY OF NAZARETH

The sinless years
That breathed beneath the Syrian blue.
—*Tennyson.*

In Contrast to the Blasphemous Absurdities of the Apocryphal Gospels

Of the many years spent in Nazareth, during which Jesus passed from infancy to childhood, from childhood to youth, and from youth to manhood, the Evangelic narrative has left us but the briefest notice. Of His *childhood:* that "He grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him:" of His *youth*, besides the account of His questioning the rabbis in the Temple, the year before He attained Jewish majority—that "He was subject to His parents," and that "He increased in wisdom and in stature, and in favour with God and man."

Considering what loving care watched over Jewish child-life, tenderly marking by not fewer than eight designations the various stages of its development, and the deep interest naturally attaching to the early life of the Messiah, that silence, in contrast to the almost blasphemous absurdities of the Apocryphal Gospels, teaches us once more, and most impressively, that the Gospels furnish a history of the Saviour, not a biography of Jesus of Nazareth.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. I, p. 221.

Not under Excessive Jewish Influence

If it was desirable to bring up the child Jesus as far as possible from the Temple influence, in Palestine and yet not under excessive Jewish influence, no place could have been chosen better than Nazareth. It was a small village, obscure, and remote from Jerusalem. Its very name had never occurred in the Old Testa-

Heinrich Hofmann

THE BOY OF NAZARETH AT TWELVE YEARS

Engraved from the Painting of "Jesus and the Doctors"

ment records. And though, after the fall of Jerusalem, Galilee was made the seat of Jewish schools of religion, . . . at our Lord's birth, and during his whole life, this region of Palestine was but little affected by Jerusalem.

The population was a mixed one, made up of many different nationalities. A debased remnant of the ten tribes, after their captivity, had wandered back, with Jewish blood and heathen manners. The Roman armies and Roman rulers had brought into the province a great many foreigners. A large Gentile population had divided with native Jews the towns and villages. Greeks swarmed in the larger commercial towns.

Galilee was, far more than Judea, cosmopolitan. Commerce and manufactures had thriven by the side of agriculture. Josephus says that Galilee had more than two hundred cities and villages, the smallest of which contained not less than fifteen thousand inhabitants. This seems an extravagant statement, but it will serve to convey an idea of the great populousness of the province in which the youth of Jesus was spent and in which also his public life was chiefly passed. The influences which had changed the people had provincialized their language. A Galilean was known by his speech, which seems to have been regarded as unrefined and vulgar.

The Life of Jesus the Christ, Henry Ward Beecher, Vol. I, p. 58.

The Feasts of a Year

There could not be a national history, nor even romance, to compare with that by which a Jewish mother might hold her child entranced. And it was his own history—that of his tribe, clan, perhaps family ; of the past, indeed, but yet of the present, and still more of the glorious future. Long before he could go to school, or even synagogue, the private and united prayers and the domestic rites, whether of the weekly Sabbath or of festive seasons, would indelibly impress themselves upon his mind.

In midwinter there was the festive illumination in each home. In most houses, the first night only one candle was lit, the next two, and so on to the eighth day ; and the child would learn that this was symbolic, and the commemoration of the *Dedication of the Temple*, its purgation, and the restoration of its services by the lion-hearted Judas the Maccabee.

Next came, in earliest spring, the merry time of *Purim*, the Feast of Esther and of Israel's deliverance through her, with its good cheer and boisterous enjoyments.

Although the Passover might call the rest of the family to Jerusalem, the rigid exclusion of all leaven during the whole week could not pass without its impressions.

Then, after the Feast of Weeks, came bright summer. But its golden harvest and its rich fruits would remind of the early dedication of the first and best to the Lord, and of those solemn processions in which it was carried up to Jerusalem.

As autumn seared the leaves, the Feast of the New Year spoke of the casting up of man's accounts in the great Book of Judgment, and the fixing of destiny for good or for evil. Then followed the Fast of the Day of Atonement, with its tremendous solemnities, the memory of which could never fade from the mind or imagination; and, last of all, in the week of the Feast of Tabernacles, there were the strange leafy booths in which they lived and joyed, keeping their harvest-thanksgiving, and praying and longing for the better harvest of a renewed world.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. I, p. 228.

His Doing Nothing Wonderful Was a Kind of Wonder

It was during these years that His life is for us the main example of how we ought to live. "Take notice here," says the saintly Bonaventura, "that His doing nothing wonderful was in itself a kind of wonder. For His whole life is a mystery; and as there was power in His actions, so was there power in His silence, in His inactivity, and in His retirement. This sovereign Master, who was to teach all virtues, and to point out the way of life, began from His youth up, by sanctifying in His own person the practice of the virtuous life He came to teach, but in a wondrous, unfathomable, and, till then, unheard-of manner."

His mere presence in that home of His childhood must have made it a happy one. The hour of strife, the hour of the sword, the hour when many in Israel should rise or fall because of Him, the hour when the thoughts of many hearts should be revealed, the hour when the kingdom of heaven should suffer violence, and the violent take it by force, was not yet come. In any family

circle the gentle influence of one loving soul is sufficient to breathe around it an unspeakable calm ; it has a soothing power like the shining of the sunlight, or the voice of doves heard at evening :—

" It droppeth, like the gentle dew from heaven
Upon the place beneath."

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. I, p. 94.

Like His Brethren in All Things

Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.—HEBREWS ii. 17, 18. *American Revision.*

Sacred history makes everything of Mary, and nothing of Joseph. It is taken for granted that it was with his mother that Jesus held most intimate communion. The adoration of the Virgin by the [Roman Catholic] Church has doubtless contributed largely to this belief. There is nothing improbable in it. But it is pure supposition. There is not a trace of any facts to support it.

Though an ordinary child to others, that Jesus was to his parents a child of wonder can scarcely be doubted. Such manifestations of his nature, as broke forth at twelve years of age in the Temple scene, must have shown themselves at other times in various ways at home. Yet so entirely are our minds absorbed in his later teachings, and so wholly is his life summed up to us in the three years of his ministry, that we are not accustomed to recall and fill out his youth as we do his riper years.

Who imagines the boy Jesus going or coming at command,—leaving home, with his tools, for his daily work,—lifting timber, laying the line, scribing the pattern, fitting and finishing the job,—bargaining for work, demanding and receiving his wages,—conversing with fellow workmen, and mingling in their innocent amusements? Yet must not all these things have been? We must carry along with us that interpreting sentence, which like a refrain should come in with every strain :

"In all things it behooved him to be made like unto his brethren."

The Life of Jesus the Christ, Henry Ward Beecher, Vol. I, p. 68.

Unlawful to Live in a Place Where There Was No School

The regular instruction commenced with the fifth or sixth year (according to strength), when every child was sent to school. There can be no reasonable doubt that at that time such schools existed throughout the land. We find references to them at almost every period; indeed, the existence of higher schools and academies would not have been possible without such primary instruction.

Two rabbis of Jerusalem, specially distinguished and beloved on account of their educational labours, were among the last victims of Herod's cruelty.

Later on, tradition ascribes to Joshua the son of Gamla the introduction of schools in every town, and the compulsory education in them of all children above the age of six. Such was the transcendent merit attaching to his act, that it seemed to blot out the guilt of the purchase for him of the high-priestly office by his wife Martha, shortly before the commencement of the great Jewish war.

To pass over the fabulous number of schools supposed to have existed in Jerusalem, tradition had it that, despite of this, the city only fell because of the neglect of the education of children. It was even deemed unlawful to live in a place where there was no school. Such a city deserved to be destroyed or excommunicated.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. I, p. 230.

A Jewish School in His Day

Would you like to take a look into Jesus' schoolhouse?

It is a low, square stone building near the village fountain.

Over the door is an ornamental carving of a bunch of grapes or a pot of manna.

Entering beneath a gallery in the rear you find yourself facing a low platform, in the centre of which is a curtained chest.

It looks like a country church in New England.

It *is* a church, for the schools in these days were held in the meeting-houses, and . . . the ministers were the school-teachers. . . .

If you looked through the door or window you would see all

the scholars seated in a circle on the floor around their teacher, who was seated there, too, studying their lessons at the top of their voices! . . .

There was but one text-book, and only one copy of that. It was a queer-looking volume, laid, when not in use, behind the curtains on yonder platform. Written on a leather roll from right to left, it was wound around two metal staves and kept in a silk case.

It was the Old Testament. . . .

Jesus began to study it when he was a child at home. Perhaps his mother taught him first a birthday-verse, beginning with or containing the same letters as his name, then he learned a few of the shorter psalms, especially those used in the feast-day processions.

When he went to school his first lessons were in the book of Leviticus.

Every lesson was a memory lesson. How patiently the old teacher drilled, drilled, drilled his scholars day after day. Those shrill voices uplifted in concert were reciting over and over, first the olden laws, then the stories, and finally the Prophets and the Psalms, until the children knew by heart, so that they could never forget, thousands of verses from their nation's book.

The Boys' Life of Christ, William Byron Forbush, p. 31.

He Must Have Been an Eager Scholar

He must have been an eager scholar, for besides Aramaic, which was the vernacular of the Jews, and Greek, which was widely used, especially in Galilee, and which He Himself used in His teaching, He also mastered Hebrew—a dead language in His day, but the vestment of the Old Testament Scriptures, of which He was a close and earnest student.

Up to his tenth year it was held that the Bible should be the exclusive text-book of a Jewish boy; from ten to fifteen the Mishna should be the chief text-book; and after the age of fifteen the higher theological discussions were open to him.

Jesus' public life, when He had no opportunity whatever for study, showed a mastery of all branches of a Jewish boy's education, which was proof of careful training in His early days.

Studies of the Man Christ Jesus, Robert E. Speer, p. 20.

His First Teachers

Not until Jesus was ten or twelve did he begin to be taught the explanations of what he had learned. The ancient schoolmasters believed in rote first, then reason. School days in Galilee were not tiresome. There were no lessons in the middle of the day or in hot weather. About one day in four was a holiday, and children did not go to school much after they were twelve or fourteen years old.

Today we study many subjects in school ; drawing and painting and cooking and carpentering. In these days the homes did this part of the school training. Every boy, no matter how wealthy his parents, must learn a trade. It was usually taught him by his father. So Jesus learned from Joseph how to handle the saw, the plane and the mason's trowel, while his little sisters, Salome and Mary, were learning from their mother how to sew and keep house.

If the school-teacher taught Jesus to recite the Psalms, it was probably his mother who taught him to sing them. . . .

In all countries those who become great owe a great debt to their mothers. This was especially so in Israel. Motherhood was the best thing Israel had. "God could not be everywhere," was one of their sayings, "and so he made mothers." Jesus owed much to his mother. She taught him many things that the village master did not know. The rabbi knew what Abraham and Moses and David did. But she could tell her boy what they hoped and felt and suffered. The rabbi lived in the past, but she . . . had visions of the future. . . .

No wonder the greatest painters have tried to portray her loving, thoughtful face. No wonder that the whole world honors Mary, who lived only that she might give the world its king.

The Boys' Life of Christ, William Byron Forbush, p. 33.

Through Eye Gate and Ear Gate

Besides book learning, Jesus as a boy was receiving through eye gate and ear gate a knowledge of world affairs. For He witnessed the insurrection under Judas of Galilee. Stung to madness by the . advance of absolutism, the Galilean masses rise in a burst of fury. Ill-timed. Rome, infinite in oppression,

issues a quiet command to Varus. He [sets in motion] two legions on Galilee's tiny spot of earth. The rebellion is crushed by sheer weight of soldiery.

From the heights above Nazareth, Jesus as a boy looks down nightly upon the fire of burning villages. Two thousand malcontents are crucified. By day the boy sees along every road these victims lifted on crosses about two feet above ground, for it is Rome's command that the victims be left near enough the ground for the wild beasts at night to leap up and tear their vitals. Some of these victims were doubtless known to the boy Jesus personally; for Galilee was a small district, and its people closely knit.

The lad undoubtedly received some last messages concerning the Roman from delirious dying lips as he passed these crosses beside every path and highway—a fact well to remember when we are reading some of his fiercely bitter utterances, later, against those who invade and oppress the people.

The Call of The Carpenter, Bouck White, p. 33.

Through Real Boyhood to Manly Manhood

He had those nameless graces which belong to all ingenuous boys; and though he must have seemed precocious, at least to his own household, there is no evidence that he was thought remarkable by his fellow citizens. On the other hand, none were less prepared to see him take a prominent part in public affairs than the very people who had known him from infancy. . . . If he went through the ordinary evolutions of youth it is certain that the universal experiences of that period must have befallen him.

Nothing could be more unnatural than to suppose that he was a child without a childhood, . . . who, though a Jew, in Nazareth, probably following a carpenter's trade, was yet but a celestial image, a white and slender figure floating in a half-spiritual transfiguration through the days of a glorified childhood. He was "the Son of Man,"—a real boy, as afterward he was a most manly man. He knew every step of growth; he underwent the babe's experience of knowing nothing, the child's of knowing a little, the universal necessity of development!

The Life of Jesus the Christ, Henry Ward Beecher, Vol. I, p. 56.

Off for a Ten Days' Trip to Jerusalem

On the night of the holiday, . . . the village went to bed early, for the next day was to be a notable one.

Before the sun was up everybody had gathered at the fountain. The fathers and mothers and older children were going to leave for a ten days' tour. They were going to the capital for the great annual feast, to celebrate the nation's birthday.

Donkeys were being loaded by the men with baggage, the mothers were saying good-bye to their little children, who were left in their grandparents' charge, and the children . . . were under the donkeys' feet and in everybody's way, having a glad time in prospect of the holiday. For a town with nobody in it but grandparents and children must be a very jolly one.

Soon the cavalcade started, the old rabbi and the chief men with the village banner riding ahead, surrounded by a crowd of boys, among whom was Jesus. The rest followed, all except the women, on foot.

Jesus parted with reluctance from his younger playmates and his little brothers and sisters. Even when the pilgrims could be faintly heard by the villagers left behind, singing their marching song from the hilltop, he was seen waving his hand to them in farewell. But then his eyes turned eagerly to the pathway before him.

For this was Jesus' first journey from home.

The Boys' Life of Christ, William Byron Forbush, p. 36.

Their First Camp

Their camping spot was close to a fountain and near a cluster of gardens. Jesus helped his father fasten their beast and gathered sticks for a fire, so that his mother might cook their pottage. After supper they two made a couch and shelter of branches for the mother, while they themselves prepared to sleep on the ground under the stars.

But sleep was not to be thought of at once. In the distance they could hear the marching songs of other pilgrims who were approaching. Near by, a great camp-fire was a centre of attraction.

Jesus and the other boys were soon standing in its blaze. Already a group of men had gathered, some to exchange greetings

and news with new-found friends, some to tell stories, some to argue excitedly and endlessly about religion. Above, the young paschal moon was shining, making the wooded slopes of the encircling hills as distinct against the sky as in day. Much did the boys hear that evening, and these three full days, of the strange languages and ideas of other lands and still more of the glory of their own.

The Boys' Life of Christ, William Byron Forbush, p. 38.

Through Samaria

The next day their way was through the highlands. The region belonged to the fanatic Samaritans, who thrust their tongues out at them in hatred as they passed. Had it not been the feast time they would have taken a long roundabout course to avoid the unpleasantness and danger of passing through this region. But perhaps the slight risk added a delightful element of excitement to the younger pilgrims.

They passed in sight of the well where Joseph was left by his envious brothers, and told each other again the splendid tale of the trials and triumphs of that princely youth, and soon they came to the city of Samaria, which was the new political capital, as Jerusalem was the ancient religious capital of the nation.

It must have seemed to the boys almost a fairy town. The white houses in their green foliage climbed up the hill to the king's marble palace at the top, and from its walls and gardens one could look northward to a curve of noble forest-crowned hills, westward to the blue sea, and southward down the greenest valley in all the land. They hurried down this valley for, though it was a beautiful, it was not a friendly city. On every side were orange and lemon groves, fragrant as spice, and the nightingales were already beginning to sing in the branches.

The Boys' Life of Christ, William Byron Forbush, p. 39.

"Our Feet Shall Stand Within Thy Gates, O Jerusalem!"

Refreshed by sleep, breaking up their simple camp, the mingled throng at early morning start forth again. A voice is heard chanting a psalm. It is caught up by others. The whole region resounds. And these are the words:

"I was glad when they said unto me,
Let us go into the house of the Lord.
Our feet shall stand
Within thy gates, O Jerusalem!
Jerusalem is builded
As a city that is compact together:
Whither the tribes go up, the tribes of the Lord,
Unto the testimony of Israel,
To give thanks unto the name of the Lord,
For there are set thrones of judgment,
The thrones of the house of David.
Pray for the peace of Jerusalem:
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.
For my brethren and companions' sakes
I will now say, Peace be within thee,
Because of the house of the Lord our God
I will seek thy good."

The Life of Jesus the Christ, Henry Ward Beecher, Vol. I, p. 71.

The Holy House Flashed into View

Though long awaited, the first sight of the city was unexpected. They climbed a hillock and lo! it was all spread before them. The great stone castles of the Romans were on the right, the old gray wall was around it, and the hills were its guardians, but there at the left before them was the Temple Hill with its snowy terraces of marble and its roofs of gleaming gold! A burst of song arose as the Holy House flashed into view. Then the whole company knelt in thanksgiving.

Down through the fig and olive trees they hastened, past the villas of the wealthy, meeting now a band of iron-armored Roman legionaries, now a group of silken-gowned doctors of the law, until they entered the city gate.

There was no question of paying for entertainment. All Jerusalem was keeping open house. But the city was already crowded with hundreds of thousands of people. If there was a curtain hanging over any entrance it meant, "Still there is room." But if there was no room left, belated travelers encamped cheerfully in the orchards outside the gates.

Too eager to rest, too grateful to sleep, the pilgrims from Naza-

reth, taking a hasty meal and greeting many of their distant kinsmen, hurried to join the great throng in the Temple courts, and there they were found even until midnight waiting in the moonlight their turn to present their free-will gifts.

The Boys' Life of Christ, William Byron Forbush, p. 42.

Under the Shadow of His Father's Temple

Between Hinnom and Kidron, where the two valleys met at the southeast of the city, His eyes, looking down from the Temple Mount, would rest on the contrasted sweetness of the softly flowing waters of Siloam, which bubbled up noiselessly at the foot of the hill, and after filling a double pool, glided on to the south, till they lost themselves in the king's gardens.

City and people: the past and the present, must have filled the whole being of the Child with awe and wonder, for He now stood, for the first time, under the shadow of His Father's Temple, and the murmur of countless languages that filled the air was, in very truth, homage to that Father from all the world.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 201.

Though a Country Boy, the Strange Sights Did Not Fascinate Him

For the first time the boy from Nazareth of Galilee, with its freedom and sweet air and sky, and the liberal, loving life of Mary's home, was brought into contact with the formalized religious life of His nation: the Holy City of David, kept scrupulously free from all ceremonial uncleanness; and the mighty, inviolate Temple, thronged now with the tens and hundreds of thousands of pilgrims who, from many lands and many thousands of cities, had come to worship at Jerusalem.

It must have been a wonderful sight to Jesus, and have quickened all the pulses within Him. Yet, though He was a country boy, the strange sights had no fascination for Him—not even the historic places made famous by the stories with which His mother had made His heart swell with the pride of His famous nation in the twilight of the Sabbath evenings in Nazareth. His boyish meditations had already carried Him beyond the outward show, and He spent His days at the Temple listening to the doctors.

Studies of the Man Christ Jesus, Robert E. Speer, p. 21.

A Supper of Symbols

When the great day of the feast came, Joseph, the father of the family, carried up the choice yearling lamb which he had brought for the sacrifice. When the priest had slain it, Mary roasted it upon a cross of pomegranate wood.

Away from the crowd, in an upper room, Joseph and his wife and their boy ate the sacred meal. Every part of it was a story told in picture and action. There lay the lamb upon the board, to remind them that redemption is always at the cost of life. Here were the bitter herbs, type of the bitterness of slavery, and a paste of fruits, emblem of the mortar used by their fathers when they were forced to make bricks in Egypt. They ate standing and in haste, as if just fleeing from bondage. Solemn thanksgivings were offered and the old songs were sung.

The Boys' Life of Christ, William Byron Forbush, p. 45.

"To Rescue Israel from the Roman Yoke"

"Ere yet my age
Had measured twice six years, at our great feast
I went into the temple, there to hear
The teachers of our law, and to propose
What might improve my knowledge or their own;
And was admired by all: yet this not all
To which my spirit aspired: victorious deeds
Flamed in my heart, heroic acts, one while
To rescue Israel from the Roman yoke;
Then to subdue and quell, o'er all the earth,
Brute violence and proud tyrannic power,
Till truth were freed, and equity restored."

The Poetical Works of John Milton, Vol. II. *Paradise Regained*, Book I, p. 16.

The Boy Tarried Behind

And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance; and when they found him not they returned to Jerusalem, seeking for him.

Luke ii. 41–45. Revised Version.

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STARTING BACK TO NAZARETH

A Vain Search

Tradition points out Beëroth as the spot where, at nightfall, Joseph and Mary were first aware of the absence of Jesus.

One is at a loss to understand, upon first thoughts, how they were so slow to take alarm ; but it must be remembered that Jerusalem, during the Passover season, was thronged with two or three million pilgrims, and in consequence caravans were formed amidst the greatest confusion. It was only when the long files of travelers with camels and mules had left the city gates far behind them, that it became possible to collect together one's own party, and to keep some order. Kindred and friends were then united, the women and the old people mounted upon beasts of burden, the men on foot, leading the way, while, as they journeyed along, they chanted their sacred hymns.

The parents of Jesus, not seeing Him, would think that He had joined some other band, and thus they would pursue their way, expecting Him to rejoin them when the caravan came to a halt at eventide.

But their search for Him then among the crowd was a vain one : Jesus was not to be found ; and their anxiety was very great, for Judea was then in an uproar of sedition. The exile of Archelaus, recently deposed by Augustus, had resulted in the reduction of his kingdom into a Roman province and the imposition of additional taxes.

At this new badge of servitude the people revolted, and the excitement raised by the insurrections of Sadoc and Judas the Gaulonite was still agitating them. In such troublous times, amid the wild crews which were scouring over the country, what perils might not menace a lost child !

The Christ the Son of God, Abbé Constant Fouard, Vol. I, p. 82.

Finding Him in the Temple

And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them and asking them questions : and all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished ; and his mother said unto him, Son, why hast thou thus dealt with us ? behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye

sought me? Knew ye not that I must be in my Father's house? And they understood not the saying which he spake unto them.

Luke ii. 46–50. American Revision.

"Why Hast Thou Thus Dealt with Us?"

"Why hast Thou dealt thus with us?" It is a puzzled question. The Boy, who had been an obedient child in her household, whom she had cared for in her own way and found always docile to her guidance, had suddenly passed beyond her and done a thing which she could not understand. It seemed as if she had lost Him. Her tone is full of love, but there is something almost like jealousy about it. He has taken Himself into His own keeping, and this one act seems to foretell the time when He will take His whole life into His own hands, and leave her outside altogether. The time has passed when she could hold Him as a babe upon her bosom as she carried Him down into Egypt. . . . No wonder that it is a clear, critical moment in her life. No wonder that her question still rings with the pain she put into it. No wonder that when she went home, although He was still "subject unto her," her life with her Son was all changed, and she "kept all these sayings in her heart."

The Mother's Wonder, Phillips Brooks, *Twenty Sermons*, p. 20.

His Mother Did Not Understand Then

You will understand me when I say that Jesus had a right to have forgotten all about his mother just then. True, she was anxious, but he was not a child now. His father needed him in Nazareth, but the All-Father in heaven needed his whole life. And he had this great life question which needed all the help he could get to solve, and he had begun to solve it, as all boys do when they begin to be men, alone.

So he looked, like one awaking, wonderingly into her face and answered, "How is it that you are searching for me?"

Up to this time his mother had been in the habit of saying gently to him, "You must," and he had obeyed her. Now and henceforth he felt a Voice within which said "*I* must." That Voice, God's Voice, must hereafter be obeyed. So he answered, "Did you not know that *I must* be about my Father's work?"

She did not understand what he meant although she thought of those words many times later.

The Boys' Life of Christ, William Byron Forbush, p. 50.

Many a Boy Feels That Way

Many a boy feels that way. He has decided upon some noble calling. "Let me begin it at once" is his cry. But he forgets his need of knowledge and wisdom and experience, and that just at present the most important thing he has to do is to get ready.

So, back up again that steep pathway from Esdraëlon to forsaken Nazareth he went, to obey, to love, to serve, and the wise men of Jerusalem entirely forgot him.

His school-days were soon over. No doubt the village teacher remained his friend, but it was not long before he had taught him all he knew. Probably he borrowed the great roll of the holy writings in the village church and read them over and over, for when he became a man he knew them by heart. . . .

At once he went to work. His father was a builder. The house was now full of little ones, and the oldest boy was as busy as his father in providing for their wants. Had you lived in Nazareth then you would have seen him standing among the shavings in the house door, holding firmly the timber for his father to saw, helping carry the finished work through the street or tramping off beside Joseph with his kit of tools to do work in some neighboring village.

The Boys' Life of Christ, William Byron Forbush, p. 51.

Not Yet!

Not yet! This ministry of youth was not wholesome. Premature prodigies have never done God's work on earth. It would have pleased the appetite for wonder, had his childhood continued to emit such flashes as came forth in the Temple. But such is not the order of nature, and the Son of God had consented to be "made under the law." It is plain, from his reply to his mother, that he was conscious of the nature that was in him, and that strong impulses urged him to disclose his power. It is therefore very significant, and not the least of the signs of divinity, that he rules his spirit, and dwelt at home in unmurmuring expectation. "He went down with them, and came to Nazareth, and was subject unto them."

The Life of Jesus the Christ, Henry Ward Beecher, Vol. I, p. 74.

VII

WORKING AT HIS TRADE

The Man most man, with tenderest human hands,
Works best for men, as God in Nazareth.

—*Mrs. Browning.*

Growing in Age and Wisdom

And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart. And Jesus advanced in wisdom and age, and in grace with God and men.

Luke ii, 51, 52. Revised Version, using Marginals.

Thou Didst Deign to Be the Son of a Carpenter

I praise and magnify Thee with boundless love, for Thy lowly and hidden life among men and Thy fellow villagers. Never manifesting any sign which might have led to a recognition of Thy Godhead, Thou deignedst to be called and to be considered the son of a carpenter.

Meditations on the Life of Christ, Thomas à Kempis, p. 38.

Among the World's Workers

So he went back to Nazareth. He became a carpenter. He took his place among the world's workers.

His occupation as a carpenter brought him intimately into the lives of the people. The trades were not then specialized as they have become to-day. The carpenter did practically all of the constructive work, both within and without the house. He was called upon to make everything, from the rocker of the cradle to the bier of burial. . . .

He was the tool maker, and fashioned the rude instruments with which the farmer worked his field. Justin Martyr speaks of Jesus as having made "ploughs and yokes." The carpenter was also the cabinet-maker of the day, and built the crude household furniture.

The Call of The Carpenter, Bouck White, p. 35.

Avoided Rather Than Sought

He must have been a mystery to His household. He had been so even with His mother from the time of the Temple visit, and He must have become more and more so as He went on His own way, joining no party, silent, thoughtful, self-contained, given to solitude, and with a light in His great eyes that seemed as if they saw into the very souls of those on whom they were turned. His brothers and sisters could not understand Him, even after He had become a public teacher.

Alone in that beautiful world of Galilee, with its skies filled with light—its green plains and valleys, wooded hills, and shining sea; amidst a brave, bright, fiery, noble people, and yet so different from them—a faithful son, a patient worker at His daily toil, a friend of children and of the poor and needy, gentle, loving, pure, and yet so wholly apart by His very perfection—we may almost think He must have been avoided rather than sought.

The Life of Christ, Cunningham Geikie, D. D., Vol. I, p. 332.

Mary in Her Hut and Livia in Her Palace

Woman was more influential in the life of the ancient world than the history of those times, written by men, has accredited her. And Mary . . . played a part in the drama of this world's affairs which refuses to be ignored. Perhaps she kept before herself the image of that other woman—her contemporary—Livia, mistress of the imperial palace on the Tiber. Here also was a wife and mother of force, and of considerable influence in public affairs. But with this the resemblance ceases. . . . Thus confronted each other these two, Mary and Livia, each of them strong-minded, and each bringing forth fruit after her kind. Livia, mistress of the Palatine, a world at her feet, founds a lineage of decadence. Mary, in a mud-plastered hut hid in the Lebanon range, founds a dynasty of free spirits more enduring than the dynasty of the Cæsars.

The Call of The Carpenter, Bouck White, p. 60.

The Family Circle of Which He Was the Centre

Joseph, according to old tradition, died when Jesus was eighteen years old, and it seems certain, from the fact that he is not

mentioned in the Gospels during Christ's public life, that he died at least before that began. From the time of his death, we are told, doubtless correctly, Jesus supported His mother by the work of His hands, at least, in common with others of the household. It is added that He had grown up with four brothers, James, Joseph, Simon, and Jude, and at least two sisters, whose names are said to have been Esther and Tamar; but Jude and Simon, and both the sisters, we are told, married before Joseph's death, and settled in the town of Nazareth. Some think that Salome, the mother of James and John, and wife of Zebedee, was Mary's elder sister; others identify her with the Mary who married Clopas-Alphæus, a townsman, but he, like Joseph, seems to have died before Jesus began His ministry. This couple seem to have had two sons, James and Joses, but it is not told us whether they had any daughters. The two households formed the family circle of which Jesus was the wondrous centre.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 330.

The Training of the Carpenter's Shop

Jesus learned the trade of a carpenter from his father. There is a beautiful tradition that Joseph, his reputed father, died while Jesus was a youth, and so he worked not merely to earn his own living, but to keep the little home together in Nazareth, and Mary and the younger members of the family depended on his toil.

"The man Jesus rose at daybreak, and picking up his tools, made yokes and tables for something to eat."

"Jesus never did a piece of shoddy work, or God could not have said of his Son, 'I am well pleased.'"

"In that carpenter's shop he fought many battles."

"Alone he did his work, and faced all the subtle forms of temptation that beset mankind."

The carpenter's shop in the home was "the seed plot of the manly virtues." In that school may be learned nearly all the virtues, when the smallest acts are done with the highest motives. The spiritual motive transfigures the lowliest toil.

"Plucked by his hand, the meanest weed that grows
Towers to the lily, reddens to the rose."

Peloubet's Select Notes on the International Lessons for 1900, p. 28.

"A Workman That Needeth Not to Be Ashamed"

"Take my yoke upon you," hints a tool maker who shaped his ox yokes with painstaking care so as to fit smoothly onto the neck, and who took honest pride in the fact. A number of his disciples were intimately known to him before he entered upon his public career. The fact that they responded willingly when he summoned them to enlist under him for the Cause, is eloquent of the respect he must have inspired in them back in his carpenter days.

Furthermore, we find in him a fine scorn of unworkmanlike qualities in men of other trades. To plough a straight furrow requires in a ploughman that he fix his eye on some objective point, and steer toward it. To be glancing carelessly around betrays itself in crooked and uneven furrows when the work is done.

Jesus declares that he had no use for such a man, one who, "having put his hand to the plough, looks back." The accumulation of evidence is unmistakable: The Carpenter of Nazareth was "a workman that needeth not to be ashamed."

The Call of The Carpenter, Bouck White, p. 38.

The Same Trade with Me

(*By an English Carpenter*)

"Isn't this Joseph's Son?" Aye, it is He.
"Joseph, the carpenter"—same trade with me!
I thought as I'd find it, I knew it was here,
But my sight's getting queer.

I don't know right where as His shed might ha' stood,
But often, as I've been a-planing my wood,
I've took off my hat just with thinking that He
Did the same work with me.

He warn't that set up that He couldn't stoop down
And work in the country for folks in the town,
And I'll warrant He felt a bit pride like I've done
At a good job begun.

. . . . . .

So I comes right away by myself with the Book,
And I turns the old pages and has a good look
For the text as I've found as tells me that He
Worked the same trade with me.

—*Anonymous.*

Nightmare Terror Was upon Every Home

There are those who would admire Jesus more if he had left world politics alone. But world politics would not leave him alone. He, his kindred, his fellow countrymen, were exposed hourly to the press-gang, with its summons into the unspeakable conditions in the slave stable of some Roman lord. Daily the collar was riveted about his own neck. To have asked him to concern himself only with "religion" and to let world politics alone, would be like asking a person to forget a pack of wolves leaping at him with a three months' hunger gnawing their vitals. . . .

Rome's arm reached easily into Syria and was ever drawing off the flower of its population into her slave kennels. During his boyhood Jesus had seen the entire population of Sepphoris, a town near Nazareth, sold by the Romans into slavery. Only fifty years before, Rome had captured thirty thousand Jews and made them into slaves. . . . For with the Romans, war was business—entered upon from business motives and conducted on strictly business principles. Her wars were freebooting raids. And no province in the empire realized this more poignantly than Syria and Galilee. . . .

The nightmare terror was upon every home, as the Roman slave-catchers drew near: "There shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left."

The Call of The Carpenter, Bouck White, p. 46.

Revolt of Judas the Gaulonite

Yet was there one Judas, a Gaulonite, of the city whose name was Gamala, who taking with him Saddouk, a Pharisee, became zealous to draw them into a revolt, who both said that this taxation was no better than an introduction to slavery, and exhorted the nation to assert their liberty; as if they could procure them happiness and security for what they possessed, and an ensured enjoyment of a still greater good, which was that of the honour and glory they would thereby acquire for magnanimity.

They also said that God would not otherwise be assisting to

them, than upon their joining with one another in such counsels as might be successful, and for their own advantage; and this especially, if they would set about great exploits, and not grow weary in executing the same; so men received what they said with pleasure, and this bold attempt proceeded to a great height.

All sorts of misfortunes also sprang from these men, and the nation was infected with this doctrine to an incredible degree; one violent war came upon us after another, and we lost our friends which used to alleviate our pains; there were also very great robberies and murders of our principal men.

Such were the consequences of this, that the customs of our fathers were altered, and such a change was made, as added a mighty weight toward bringing all to destruction, which these men occasioned by their thus conspiring together; for Judas and Sadducus [Saddouk], who excited a fourth philosophic sect among us, and had a great many followers therein, filled our civil government with tumults at present, and laid the foundations of our future miseries by this system of philosophy, which we were before unacquainted withal; . . . and thus the rather, because the infection which spread thence among the younger sort, who were zealous for it, brought the people to destruction.

The Works of Flavius Josephus, edited by William Whiston, A. M. *Antiquities of the Jews*, Book XVIII, Chap. I, p. 39.

"They Are Speaking of You, My Son!"

There had been occasional uprisings of the people against Rome, but most of them were waiting for some one to spring from amongst themselves who would become their king and deliverer. They had read even in their school-book, our Old Testament, that a "Messiah" or "Christ" (the words mean Consecrated One) was to come, and "he," they thought, "would make their kingdom as glorious again as his own ancestor, David, had made it."

How eagerly must the young carpenter have listened to their talk! Was not his mother often by his side to whisper: "They are speaking of *you*, my son!"

But he did not say much in answer.

Did his neighbors think it strange that the young man, who claimed to belong to the family of David, should seem to care so little for his country? Did they ever say: "Why is Jesus always reading the sacred books in his shop and in his home?

He never offers to read them aloud in the meeting-house service and he never takes part in the debates, that follow the reading, about 'the Kingdom to come?'"

The Boys' Life of Christ, William Byron Forbush, p. 56.

Life and Death from Rome

Cæsar's spearmen rode
Terrible with eagles, bringing news
Of life and death from Rome. Or strode austere,
Contemptuously, flaunting phylacteries,
The Pharisee and Scribe. Or, noise of slaves
Sweating beneath the litter's gilded poles,
Told where there passed some languid palace dame.

The Light of the World, Sir Edwin Arnold, K. C. I. E., C. S. I., p. 56.

"The Eagles Gathered Together"

He should have escaped the vortex of world politics? Jesus could not escape that vortex. This carpenter family in Nazareth was one of Rome's assets, and could no more have dodged the enrolment lists of the empire than a horse could disappear from the account books of a carefully conducted landed estate and the fact not be noted. If the empire allowed the members of that family to remain as freemen, it was only that it might tax their free labor, and with the sword of possible slavery constantly over their heads.

A paid spydom watched that Nazareth family—as it watched every other working-class family in the empire—and if by extraordinary saving they had put aside a sum against sickness or old age, it would have been taken from them, if necessary, at the point of the sword.

Jesus used this as an argument against engrossment by his fellow countrymen in piling up wealth: "Wheresoever the carcass is, there will the eagles be gathered together." (The eagle was Rome's military insignium, and borne at the head of her cohorts.) There was no incentive to thrift, but encouragement rather to an improvident, hand-to-mouth existence.

The Call of The Carpenter, Bouck White, p. 48.

Pontius Pilate Appointed Procurator

It was, doubtless, with no little alarm that the news came in the year 26, when the influence of Sejanus was at its height, that

Valerius Gratus had at length been recalled, and Pontius Pilate appointed in his stead. The client was worthy of the patron. Venal, covetous, cruel, even delighting in blood, without principle or remorse, and yet wanting decision at critical moments, his name soon became specially infamous in Judea. He bore himself in the most offensive way toward the people of Jerusalem. The garrison of Antonia had hitherto always left the ornaments of their military standards at the headquarters in Cæsarea, since the Jews would not suffer the Holy City to be profaned by the presence of the eagles and the busts of the emperors, of which they mainly consisted. But Pilate, apparently on the first change of the garrison, ordered the new regiments to enter the city by night with the offensive emblems on their standards, and Jerusalem awoke to see the idolatrous symbols planted within sight of the Temple.

Universal excitement spread through the city, and the rabbis and people took mutual counsel how the outrage could be removed. The country soon began to pour in its multitudes. The violent party counseled force, but the more sensible prevailed as yet, and a multitude of the citizens hurried off to Pilate at Cæsarea, to entreat him to take away the cause of such bitter offence. But Pilate would not listen, and treated the request as an affront to the emperor.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 279.

Their Hatred Had Grown with Their Calamities

With the Jews, the old hatred of all races but their own had grown with the calamities of the nation. It seemed to them a duty to hate the heathen and the Samaritan, but their cynicism extended, besides, to all respecting whom the jealousy for the honour of the Law had raised suspicion. They hated the publicans; the rabbi hated the priest, the Pharisee the Sadducee, and both loathed and hated the common people, who did not know the ten thousand injunctions of the schools.

They had forgotten what the Old Testament taught of the love of God toward men, and of the love due by man to his fellow. They remembered that they had been commanded to show no favour to the sunken nations of Canaan, but they forgot that they had not been told to hate them. The Law had said, "Thou

shalt love thy neighbour as thyself;" but their neighbour, they assumed, meant only a Jew or a proselyte, and they had added that they should "hate their enemies."

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 72.

So Jesus Worked Away for Nearly Twenty Years

So Jesus worked away for nearly twenty years, and it looked as if he would work on so as long as he lived.

Did he get impatient now? When he was twenty years old, when he was twenty-five, did he become restless for other cities and foreign lands? Those years between twenty and thirty, those fiery, tireless years—we think them the most precious in life. This future king spent them in a dingy shop in that little hamlet in Nowhere. Once a year there was a precious week at the festival in Jerusalem.

Then the fog of gray, dull duty shut down about him again and he was lost from sight.

Always busy, never in a hurry—that was Jesus' way. He did not begin his work until he was ready. He never hurried, no matter who summoned him. But when his work was over, he was able to say of it, "I have *finished* the work Thou gavest me to do."

The Boys' Life of Christ, William Byron Forbush, p. 57.

Wonderful That He Could Wait So Long

Christ, our blessed Saviour, forebore to preach and teach until the thirtieth year of his age, neither would he openly be heard; no, though he beheld and heard so many impieties, abominable idolatries, heresies, blasphemings of God, etc. It was a wonderful thing he could abstain, and with patience endure them, until the time came that he was to appear in his office of preaching.

The Table Talk of Martin Luther, Translated and Edited by William Hazlitt, Esq., p. 106.

Master of Three Languages

It is easy to understand with what fervent enthusiasm He would devote Himself to the Old Testament; and His sayings, which are full of quotations from it, afford abundant proof of how constantly it formed the food of His mind and the comfort of His soul.

His youthful study of it was the secret of the marvelous facility

with which He made use of it afterwards in order to enrich His preaching and enforce His doctrine, to repel the assaults of opponents and overcome the temptations of the Evil One. His quotations also show that He read it in the original Hebrew, and not in the Greek translation, which was then in general use. The Hebrew was a dead language even in Palestine, just as Latin now is in Italy; but He would naturally long to read it in the very words in which it was written.

Those who have not enjoyed a liberal education, but amidst many difficulties have mastered Greek in order to read the New Testament in the original, will perhaps best understand how, in a country village, He made Himself master of the ancient tongue, and with what delight He was wont, in the rolls of the synagogue, or in such manuscripts as He may have Himself possessed, to pore over the sacred page.

The language in which He thought and spoke familiarly was Aramaic, a branch of the same stem to which Hebrew belongs. . . . Thus He was probably master of three languages —one of them the grand religious language of the world, in whose literature He was deeply versed; another, the most perfect means of expressing secular thought which has ever existed, although there is no evidence that He had any acquaintance with the masterpieces of Greek literature; and the third, the language of the common people, to whom His preaching was to be specially addressed.

The Life of Jesus Christ, Rev. James Stalker, M. A., p. 21.

"If We Repented but One Day!"

The nation was daily expecting the appearance of "the wise and perfect prophet" who should bring back the lost Urim and Thummim, "restore the tribes of Israel, turn the hearts of the fathers to the children, reprove the times, and appease the wrath of God, before it broke out in fury."

Since Ezra's days the feeling had grown even deeper, that repentance alone could save Israel. "If we repented but one day," said the rabbis, "the Messiah would appear." He was to lead all men back to God by repentance. "As long as Israel does not repent, it cannot expect the Saviour," said Rabbi Juda. But this repentance would not happen till Elijah had come, in

fulfilment of the prediction of Malachi, and he was not to do so till three days before the appearance of the Messiah, when his voice would proclaim from one end of the earth to the other—"Salvation cometh into the world."

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 372.

News of a Hermit Like Elijah

One day a man stopped at Jesus' door who had just come up from the capital. He brought great news. The whole family of Jesus gathered to hear it, and their neighbors joined them.

"The prophet has come!" was his message.

Some believed that their deliverer was going to be another father of his country like Moses. Others thought he would be a fearless orator like Elijah.

"Who is he?"

"He wears a hair cloak and a leather girdle; he came from the desert and his food is rock honey and ——"

"It is our Elijah!" the people said excitedly. . . .

"Are there many with him?"

"Multitudes. All the people are hurrying to him."

There was at once great excitement at Nazareth. Many believed that this was the call to a revolution. Some were sure that, in answer to their hopes, the Messiah was getting ready to ride as a conqueror from the Jordan up the road that leads over the Mount of Olives, and thence appear suddenly in the city and the temple. . . .

And that very evening a considerable number of young men, a few of them armed, went southward by the valley road down the Jordan. . . .

The Jordan plunges from the mountains down into the steepest hollow in the earth's surface. It rushes from its green shrubbery into the awful Dead Sea, where bare and frowning mountain peaks rise from its broad valley like tomb walls for a giant's sepulchre.

Here, where the first Elijah had left the earth the second Elijah appeared.

A day or two later Jesus quietly laid away his tools, took off his workman's apron, said good-bye to his mother and his brothers, and went alone to the Jordan valley.

The Boys' Life of Christ, William Byron Forbush, p. 58.

THE JORDAN VALLEY

VIII

THE VOICE, THE BAPTISM, THE TEMPTATION

The voice said, Cry.
What shall I cry?
—*Isaiah* xl. 6. Authorised Version.

Preaching in the Wilderness of Judea

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Iturea and Trachonitis, and Lysanias tetrarch of Abilene, in the high priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins; as it is written in the book of the words of Isaiah the prophet,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.
Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;
And all flesh shall see the salvation of God.

He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now the axe also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. And the multitudes asked him, saying, What then must we do? And he answered and said unto them, He that has two coats, let him impart to him that hath none; and he that hath food, let him do

likewise. And there came also publicans to be baptized, and they said to him, Teacher, what must we do? And he said to them, Extort no more than that which is appointed you. And soldiers also asked him, saying, And we, what must we do? And he said unto them, Extort from no man by violence, neither accuse any one wrongfully; and be content with your wages.

Luke iii. 1–14. American Revision.

John's Heart Was Sad and Drove Him forth from Men

John's dress was in keeping with the austerity of his life. A burnouse of rough, rudely woven cloth of coarse camels' hair, such as the Bedouin still wear, bound round his body by the common leathern girdle still in use among the very poor, was apparently his only clothing. His head-dress, if he had any, was the triangular head-cloth, kept in its place by a cord, as is still the custom among the Arabs, and his feet were shod with coarse sandals.

In Hebron he had had around him all that could make life pleasant—a saintly home, loving parents, social consideration, modest comforts, and an easy outlook for the future. But the burden of his life had weighed heavily on him, and his heart was sad, and drove him forth from men. The enemies of his people were strong, and the hand of them that hated them lay sore upon them. The cry of the faithful in the land rose to God, that He would remember His holy covenant and deliver them. They sighed to be free from the presence of the heathen, that, once more under God as their only king, with their country to themselves, they might serve Him without fear, in the homage of the Temple, and the rites of the Law.

Israel had long sat in darkness, with no break of light from heaven. The promises seemed to tarry. The godly sighed to have their feet guided into the ways of peace, but no Messiah had appeared to lead them.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 355.

The "Old Ironsides" of the New Testament

As to the Baptist, his name calls up a picture of vehemency—a fiery reformer, a staunch protester, the Old Ironsides of the New Testament. He belonged so decidedly to the [common

people] that his very clothes and food were remarked—raiment of coarse camel's wool, with a crudely tanned skin about his loins for a girdle, and his food dried locusts ground into a powder and mixed with honey which he gathered from the rocks and trees.

Some of the privileged class came to hear him—Pharisees who stood for a criminal quietism, Sadducees who stood openly for acquiescence with the Roman invader, and both lined up against the toiling masses. John to their faces called them a "generation of vipers." It seems that John's extremity of utterance and his even, for that day, crude garb and pauper diet, caused criticism.

The Call of The Carpenter, Bouck White, p. 58.

An Appeal from Ritual to Conscience

This growing excitement in all the region around the Jordan sent its fiery wave to Jerusalem. The Temple, with its keen priestly watchers, heard that voice in the wilderness, repeating day by day, with awful emphasis, "Prepare, prepare! the Lord is at hand!" With all the airs of arrogant authority came down from the Sanhedrin priestly questioners. It is an early instance of the examination of a young man for license to preach.

"Who art thou?"

"I am not the Christ."

"What then, art thou Elias" [Elijah]?

"I am not."

"Art thou that prophet?"

"No."

"Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?"

"I am the VOICE of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias" [Isaiah].

"Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?"

"I baptize with water. But there standeth one among you whom ye know not. He it is, that, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose."

There can be no doubt of the effect of John's replies upon the

council at Jerusalem. It was simply a denial of their authority. It was an appeal from Ritual to Conscience. He came home to men with direct and personal appeal, and refused the old forms and sacred channels of instruction; and when asked by the proper authorities for his credentials, he gave his name, A Voice in the Wilderness, as if he owed no obligation to Jerusalem, but only to nature and to God.

The Life of Jesus the Christ, Henry Ward Beecher, Vol. I, p. 102.

How Best the Mighty Work He Might Begin

Meanwhile the Son of God, who yet some days
Lodged in Bethabara, where John baptized,
Musing, and much revolving in his breast,
How best the mighty work he might begin
Of Saviour to mankind.

The Poetical Works of John Milton, Vol. II. *Paradise Regained*, Book I, p. 15.

Like a Timid Child

When He first came to the banks of the Jordan, the great forerunner, according to his own emphatic and twice repeated testimony, "knew Him not." And yet, though Jesus was not yet revealed as the Messiah to His great herald-prophet, there was something in His look, something in the sinless beauty of His ways, something in the solemn majesty of His aspect, which at once overawed and captivated the soul of John. To others he was the stern prophet; kings he could confront with rebuke; Pharisees he could unmask with indignation; but before this Presence all his lofty bearing falls.

As when some unknown dread checks the flight of an eagle, and makes him settle with hushed scream and drooping plumage on the ground, so before "the royalty of inward happiness," before the purity of sinless life, the wild prophet of the desert becomes like a submissive and timid child.

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. I, p. 115.

"This Is My Son, My Beloved!"

Then comes Jesus from Galilee to the Jordan to John, to be baptized of him.

But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?

But Jesus answering said to him, Suffer it now: for thus it becomes us to fulfil all righteousness.

Then he suffered him.

And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my Son, my beloved, in whom I am well pleased.

Matthew iii. 13–17. Revised, using Marginals, etc.

The Son of Elisabeth and the Son of Mary

They went down together, the son of Elisabeth and the son of Mary, John and Jesus, into the old river Jordan, that neither hastened nor slackened its current at their coming; for the Messianic sign was not to be from the waters beneath, but from the heavens above.

Hitherto the Jordan had been sacred to the patriotic Jew from its intimate connection with many of the most remarkable events in the history of the commonwealth and of the kingdom. Another Jesus [Joshua] had once conveyed the people from their wanderings across this river dry shod. The Jordan had separated David and his pursuers when the king fled from his usurping son. Elijah smote it to let him and Elisha go over, and ere long Elisha returned alone. The Jordan was a long silvery thread, on which were strung national memories through many hundred years. But all these histories were outshone by the new occurrence. In all Christendom to-day the Jordan means Christ's baptism.

Profoundly significant as was this event, the first outward step by which Jesus entered upon his ministry, it was followed by another still more striking and far more important. Jesus ascended from the Jordan looking up and praying. As he gazed, the sky was cleft open, and a beam of light flashed forth, and, alighting upon him, seemed in bodily shape like a dove. Instantly a voice spake from out of heaven, "This is my beloved Son, in whom I am well pleased."

The Life of Jesus the Christ, Henry Ward Beecher, Vol. I, p. 105.

His Perfect Manhood Forbids Doubt

John resisted no longer, and leading Jesus into the stream, the rite was performed. Can we question that such an act was a

crisis in the life of our Lord? His perfect manhood, like that of other men, in all things, except sin, forbids our doubting it. Holy and pure before sinking under the waters, He must yet have risen from them with the light of a higher glory in His countenance.

His past life was closed ; a new era had opened. Hitherto the humble villager, veiled from the world, He was henceforth the Messiah, openly working amongst men. It was the true moment of His entrance on a new life. Past years had been buried in the waters of Jordan. He entered them as Jesus, the Son of Man ; He rose from them, the Christ of God.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 392.

"The Carpenter of Nazareth!"

All the people were hushed in silence as the young man turned to come out of the water. Were they now to behold their Messiah?

The Galileans were dumb with amazement.

It was the carpenter of Nazareth!

Certain at last that he could become the Deliverer toward whom the centuries were pointing, Jesus had come among his people to give his whole life to his Father's work.

The Boys' Life of Christ, William Byron Forbush, p. 64.

"Get Thee Hence, Satan!"

Then Jesus, full of the Holy Spirit, returned from the Jordan, was led up by the Spirit into the wilderness during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered.

And the devil said to him, If thou art the Son of God, command this stone that it become a loaf. And Jesus answered him, It is written, Man shall not live by bread alone. And he led him up, and showed him all the kingdoms of the inhabited earth in a moment of time.

And the devil said to him, To thee will I give all this authority, and the glory of them: for it hath been delivered to me ; and to whomsoever I will I give it. If thou therefore wilt worship before me, it shall all be thine.

And Jesus answered and said to him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

And he led him to Jerusalem, and set him on the wing of the temple, and said to him, If thou art the Son of God, cast thyself down from hence: for it is written,

> He shall give his angels charge concerning thee, to guard thee:
> Lest haply thou dash thy foot against a stone.

And Jesus answering said to him, It is said, Thou shalt not try the Lord thy God.

Luke iv. 1–12. Revised Version, using Marginals, etc.

Then said Jesus to him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaves him; and behold, angels came and ministered to him.

Matthew iv. 10, 11. Revised Version, etc.

After the Opened Heavens, Hell Was Opened

The opening word of this paragraph links it to that immediately preceding. "Then," after the opened heavens, hell was opened. The King must not only be in perfect harmony with the order and beauty and intention of the heavens. He must face all the disorder and ugliness and intention of the abyss. Goodness at its highest He knows, and is. Evil at its lowest He must face, and overcome. And so in the wilderness He is seen standing as humanity's representative between the two, responding to the one and refusing the other.

The Analyzed Bible, Rev. G. Campbell Morgan, D. D., *The Gospel According to Matthew*, p. 45.

By Divine Compulsion

Intrusting Himself to . divine compulsion the Lord went up into the desert. By this name all the traditions understand a certain hill to the west of Jericho, which now bears the name of the Fortieth (Quarantine), in memory of the fasting of Jesus, rising above the Fountain of Eliseus [Elisha], its sides all honeycombed with caves. Long ago, whole communities of hermits dwelt there, anxious to lead their solitary life in imitation of their Redeemer, in the very spot where He consecrated, by His example, the way of abstinence and prayer.

But no monastic discipline ever equaled in austerity the penance done by Jesus ; for it was in the midst of winter that He buried Himself in that retreat—at a time when the wilderness is more desolate than ever,—the very skies are pitiless, and the trees are bare of fruit, and stripped of their leafy screens. Here He abode in an entire solitude, "alone with the wild beasts," surrounded by lions and leopards, which lurk in the thickets of the Jordan, amid the jackals whose mournful howling is still heard along the mountains. And they harmed Him not ; for the creatures are but armed against a sinful race, and the holiness of Jesus held absolute sway over their savage natures.

The Christ the Son of God, Abbé Constant Fouard, Vol. I, p. 120.

Laughter as of Fiends among the Caverned Rocks

The vision which allures the eye in Nazareth is of the tall Workman, making ox-yokes in contented labor, the Son on whose arm the widowed mother leans, on whose knees the little children climb. The most familiar path of Nature He has trod is the stony track leading to the wide plateau above the little town, from which He has seen at sunset Carmel flushed with rose, and the Jordan valley deep in purple shadow, and far away to northward the azure of the sea. And now, all at once, He is confronted with a new Nature, which seems no more benevolent and joyous, but evil and malignant. These scarred and frowning rocks, this bloomless waste, this gloomy illimitable plain, compose a fitting theatre for diabolic energies.

Night falls upon the scene, and the darkness overwhelms the spirit. The cry of the wind or of the wild beast thrills the nerves. The silence is itself a horror. The stars alone shine familiar ; elsewhere there is neither sight nor sound that is not fearful and detestable. Hunger gives a new sharpness to all mental and physical sensations. Stirrings of the air, scarce noticeable by the normal sense, fall upon the spirit like a blow. There are buffeting hands that leap from the mantle of the darkness, and the laughter as of fiends among the caverned rocks.

The Life of Christ, William J. Dawson, p. 50.

"He Did Eat Nothing"

And He was in the wilderness forty days. The number occurs again and again in Scripture, and always in connection with the

facts of temptation or retribution. It is clearly a sacred and representative number, and independently of other associations, it was for forty days that Moses had stayed on Sinai, and Elijah in the wilderness.

In moments of intense excitement and overwhelming thought the ordinary needs of the body seem to be modified, or even for a time superseded; and unless we are to understand St. Luke's words, "he did eat nothing," as being absolutely literal, we might suppose that Jesus found all that was necessary for His bare sustenance in such scant fruits as the desert might afford; but however that may be—and it is a question of little importance—at the end of the time He hungered.

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. I, p. 121.

The Three Temptations

Both St. Matthew and St. Luke give a detailed account of the Temptation; St. Mark contents himself with a single sentence, and St. John passes over it altogether. Obviously what Jesus endured in those forty days and nights must have been related by His own lips, for there was no spectator of His struggles. Beneath the highly pictorial account afforded us by the Evangelists there is a firmly outlined ethical basis. The first temptation is a temptation of the flesh, but entirely free from the grossness which in mediæval history disfigures such temptations. It is the natural and relatively innocent temptation to break the vow of abstinence by creating bread to satisfy the fleshly hunger. Christ's reply is remarkable as an assertion of the right of the spirit to control the body: "Man liveth not by bread alone but by every word that proceedeth out of the mouth of God"—a familiar quotation, from the writings of Moses.

The second temptation, taking the order of St. Matthew, which here differs from that observed by St. Luke, is a temptation to the selfish use of miraculous power or the abuse of faith. God has promised that the angels shall have charge over the man who trusteth in Him; why not put the promise to the test by the suicidal folly of leaping from a pinnacle of the Temple? There is something at once childish and cynical in this suggestion, unless indeed it be meant to imply that derangement of reason which struggles with the gloomy horror of suicide. The reply

of Christ again breathes the spirit of a temperate wisdom : "Thou shalt not tempt the Lord thy God."

The third temptation is more intelligible ; it is to snatch at power by the sacrifice of conscience. The kingdoms of the world may be gained by obeisance to the Spirit of Evil. This is the familiar temptation of a Faustus, immortalized in the great drama of Marlowe and in the greater poem of Goethe. But it is a seduction that has no potency for the pious idealist. "Thou shalt worship the Lord thy God, and Him only shalt thou serve," is the reply of Christ. The story concludes with the striking saying that after the third temptation the devil left Him, and angels came and ministered unto Him.

The Life of Christ, William J. Dawson, p. 52.

Meeting His Proposals by Fitting Answers

I praise and highly exalt Thee for ever, for Thy mighty conflict with the devil ; for the many vexations of the wicked tempter ; for the scorn of all his evil suggestions ; for meeting his proposals by fitting answers taken from the Word of God ; and for the glorious victory over the three great vices, achieved by Thee ; to the perpetual confusion of Satan, and the strengthening of our infirmity.

Meditations on the Life of Christ, Thomas à Kempis, p. 42.

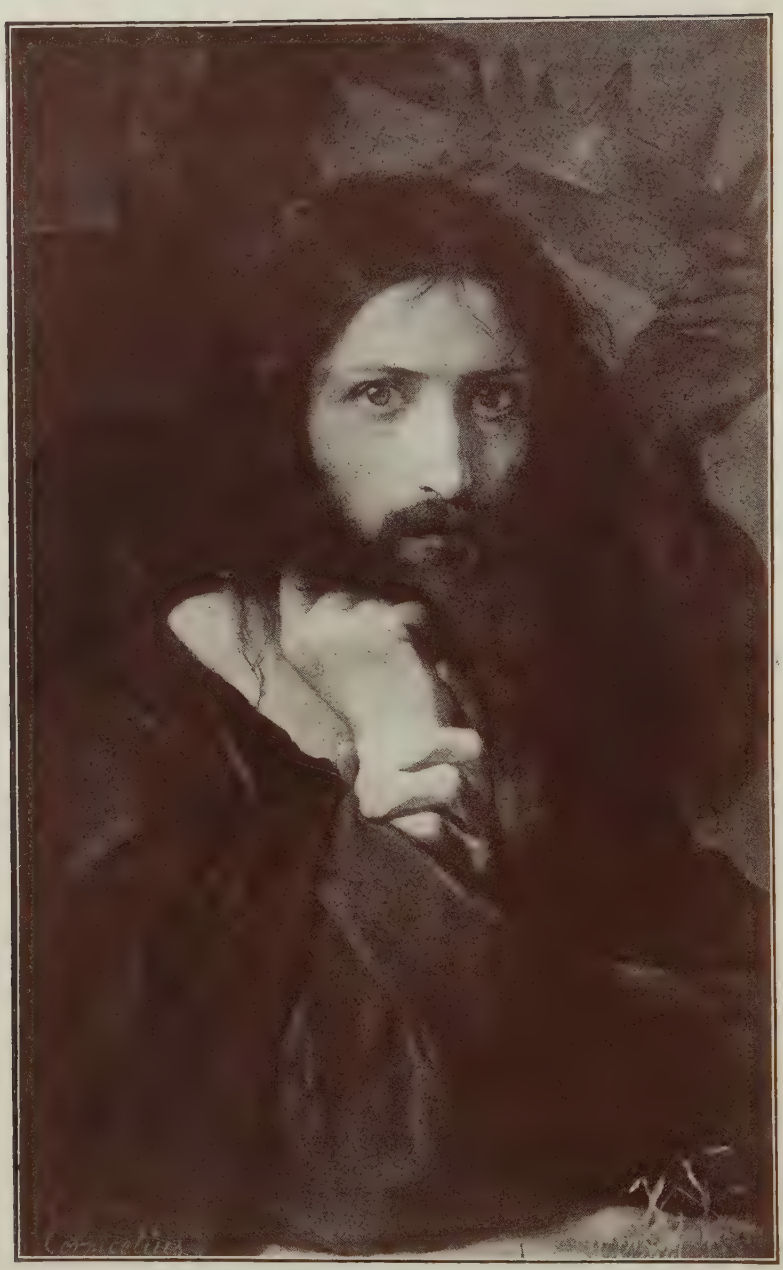
Satan Invisible, as When He Tempts Us

It is not necessary to suppose an outward and bodily presence of the arch-enemy. He is never spoken of as visible, except when Jesus saw him fall, as lightning, from heaven. He is invisible when he tempts us, which we know he does, for he deceives the whole world, and there is no need to suppose that he was present otherwise with our Lord, than by raising suggestions in His sinless mind. To act upon the thoughts may have been the mode of Satan's attack, with Christ as with ourselves.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 420.

Christ's Temptation as Unique as Christ's Character

The story of Christ's temptation is as unique as Christ's character. It is such a temptation as was never experienced by any one else, yet just such a temptation as Christ, and Christ in those



Cornicelius

THE UNSEEN TEMPTER

peculiar circumstances, might be expected to experience. And further, this appropriateness of all the circumstances hardly seems to be perceived by the Evangelists themselves who narrate them. Their narrative is not like a poem, though it affords the materials for a poem ; it is rather a dry chronicle.

Ecce Homo: A Survey of the Life and Work of Jesus Christ, John R. Seeley, p. 17.

Was He Capable of Sinning?

The question as to whether Christ was or was not *capable* of sin —to express it in the language of that scholastic and theological region in which it originated, the question as to the [ability or inability to sin] of His human nature—is one which would never occur to a simple and reverent mind. We believe and know that our blessed Lord was sinless—the Lamb of God, without blemish, and without spot. What can be the possible edification or advantage in the discussion as to whether this sinlessness sprang from [the power not to sin or without power to sin]? Some, in a zeal at once intemperate and ignorant, have claimed for Him not only an actual sinlessness, but a nature to which sin was divinely and miraculously impossible. What then? If His great conflict were a mere deceptive [medley of shadows] how can the narrative of it profit us? If we have to fight the battle clad in that armor of human free-will which has been hacked and riven about the bosom of our fathers by so many a cruel blow, what comfort is it to us if our great Captain fought not only victoriously, but without real danger; not only uninjured, but without even a possibility of wound? Where is the warrior's courage, if he knows that for him there is but the *semblance* of a battle against the [unreal likeness] of a foe? Are we not thus, under an appearance of devotion, robbed of One who, "though He were a son, yet *learned obedience* by the things which He suffered?"

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. I, p. 123.

The Instant Choice

Through life, as in the wilderness, His choice was instinctive and instantaneous, between God and sin. Good and evil were, to Him, light and darkness, and it was vain to tempt Him, even to

approach the cloudy, doubtful, dividing line. The desert had served its purpose. The crisis had passed. Yielding Himself into the hands of God, it was exchanged for the joys of angel ministration.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 426.

Never Deviated a Hair's-Breadth

Although the tempter only departed from Jesus for a season, this was a decisive struggle; he was thoroughly beaten back, and his power broken at its heart. Milton has indicated this by finishing his *Paradise Regained* at this point. Jesus emerged from the wilderness with the plan of His life, which, no doubt, had been formed long before, hardened in the fire of trial.

Nothing is more conspicuous in His after-life than the resolution with which He carried it out. Other men, even those who have accomplished the greatest tasks, have sometimes had no definite plan, but only seen by degrees in the evolution of circumstances the path to pursue; their purposes have been modified by events and the advice of others.

But Jesus started with His plan perfected, and never deviated from it by a hair's-breadth. He resented the interference of His mother or His chief disciple with it as steadfastly as He bore it through the fiery opposition of open enemies. And His plan was to establish the kingdom of God in the hearts of individuals, and rely not on the weapons of political and material strength, but only on the power of love and the force of truth.

The Life of Jesus Christ, Rev. James Stalker, M. A., p. 47.

The Desert Marked the Parting of the Ways for Jesus and John

It is significant that His intimacy with John appears to have terminated with the temptation. He did not return to John, nor does He seek further instruction from him; the Pupil has already surpassed His master. His friendship, His reverence, His sense of obligation to John remained, but the desert marked the parting of the ways. John's scheme of life had many virtues, but it was incapable of general imitation. It was an abnormal life, and the real redemption of men must be wrought through the normal, not the abnormal. The conception of the prophet as invincibly austere, notwithstanding the general tradition and

acceptance, was radically wrong. Asceticism, in so far as it imposed a general rule of life, was both injurious and insulting to human nature.

The true bent of Christ's nature once more asserted itself, and the pressure of John's example ceased to be effective. To tread the dusty pathways of the commonplace in a lofty spirit of duty; to seek comradeship with ordinary men and women; to be free, familiar, kind in social intercourse; to accept life as in itself good and capable of being better; to live as a man with men—this was to help the world after a fashion much superior to John's.

Jesus had been right after all in those simple and profoundly human conceptions of life, on which thirty years of lowly toil at Nazareth had set their seal. John came fasting; it was the distinguishing mark of his austerity; Jesus and His disciples came eating and drinking. John preached amid the deserts of Judea; Jesus henceforth turns His steps to the pleasant shores of Galilee. John is a recluse; Jesus is the Friend and Brother, easily accessible, eminently sociable. The break in practice is henceforth complete and irreparable. Asceticism had been tried and found wanting; it has never since been revived save to the injury of religion and the degradation of society.

The Life of Christ, William J. Dawson. p. 55.

IX

THE YOUNG RABBI ATTENDS A WEDDING

The conscious water saw its God, and blushed.
—*Crashaw.*

"Behold the Lamb of God!"

On the morrow he sees Jesus coming unto him, and says, Behold, the Lamb of God that taketh away the sin of the world!

This is he of whom I said, After me comes a man who is become before me: for he was first in regard to me.

And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water.

And John bore witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him.

And I knew him not: but he that sent me to baptize in water, he said to me, Upon whomever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizes in the Holy Spirit.

And I have seen, and have borne witness that this is the Son of God.

John i. 29-34. Revised Version, using Marginals, etc.

That Figure Once More Appeared in View

As we picture it to ourselves: in the early morning of that Sabbath John stood with the two of his disciples who most shared his thoughts and feelings. One of them we know to have been Andrew; the other, unnamed one, could have been no other than John himself, the beloved disciple. They had heard what their teacher had, on the previous day, said of Jesus. But then He seemed to them but as a passing figure. To hear more of Him, as well as in deepest sympathy, these two had gathered to their teacher on that Sabbath morning, while the other disciples of John were probably engaged with that, and with those, which formed the surroundings of an ordinary Jewish Sabbath. And now that Figure once more appeared in view. None with the

Baptist but these two. He is not teaching now, but learning, as the intensity and penetration of his gaze calls from him the new worshipful repetition of what, on the previous day, he had explained and enforced.

There was no leave-taking on the part of these two—perhaps they meant not to leave John. Only an irresistible impulse, a heavenly instinct, bade them follow His steps. It needed no direction of John, no call from Jesus. But as they went in modest silence, in the dawn of their rising faith, scarce conscious of the *what* and the *why*, He turned Him. It was not because He discerned it not, but just because He knew the real goal of their yet unconscious search, and would bring them to know *what* they sought, that He put to them the question, "What seek ye?" which elicited a reply so simple, so real, as to carry its own evidence. He is still to them the Rabbi—the most honoured title they can find—yet marking still the strictly Jewish view, as well as their own standpoint of "*What* seek ye?" They wish, yet scarcely dare, to say what was their object, and only put it in a form most modest, suggestive rather than expressive. There is strict correspondence to their view in the words of Jesus. Their very Hebraism of "Rabbi" is met by the equally Hebraic "Come and see;" their unspoken, but half-conscious longing by what the invitation implied (according to the most probable reading "Come and ye shall see").

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. I, p. 345.

"Behold What Manner of Man!"

It may be interesting to add to these older ideals that of a writer of the present day. "Our eyes were restlessly attracted to Him," says Delitzsch, in one of his beautiful stories, "for He was the centre of the group. He was not in soft clothing of byssus and silk, like the courtiers of Tiberias or Jerusalem, nor did He wear long trailing robes, like some of the Pharisees. On His head was a white keffiyeh—a square of linen doubled so that a corner fell down on each shoulder, and on the back ; a fillet . . . round the head, keeping it in place. On His body He wore a tunic, which reached to His wrists and to His feet, and over this a blue tallith, with the prescribed tassels, of blue and

white, at the four corners, hung down so that the under garment, which was grey, striped with red, was little seen. His feet shod with sandals, not shoes, were only visible now and then, as He walked or moved.

"He was a man of middle size, with youthful beauty, still, in His face and form. The purity and charm of early manhood blended in His countenance with the ripeness of mature years. His complexion was fairer than that of those around Him, for they had more of the bronze color of their nation. He seemed, indeed, even pale, under the white sudar, for the ruddy glow of health, usual at His years, was wanting. The type of His features was hardly Jewish, but rather as if that and the Greek types blended into a perfect beauty, which, while it awakened reverence, filled the heart, still more, with love. His eyes looked on you with light which seemed broken and softened, as if by passing through tears. He stooped a little, and seemed communing with His own thoughts, and when He moved there was no affectation as with some of the rabbis, but a natural dignity and grace, like one who feels himself a king though dressed in lowly robes."

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 432.

Description Attributed to Lentulus the Proconsul

In the reign of the Emperor Tiberius Cæsar, Publius Lentulus, Roman Procurator in Judea, addressed the following letter to the Roman Senate:

"Conscript Fathers:

"There has appeared in these days, a man of extraordinary virtue, named Jesus Christ, who is yet living among us, and is accepted by the people generally as a prophet, but is by some called the Son of God. He raises the dead, and cures all manner of diseases. He is a man tall and comely of stature, with a very reverend countenance, such as the beholders look upon with love and fear. His hair is of a chestnut colour, and is plain down to his ears; but from thence downward is more orient of colour, waving about his shoulders. In the middle of his head there is a seam or parting of his hair, after the manner of the Nazarites. His forehead is very plain and smooth; his face without a spot or wrinkle, beautified with a comely red. His mouth and nose are so formed that no fault can be found with them. His beard, somewhat thick, is of the colour of his hair, not of great length, but forked in the middle. His look is gentle and inoffensive;

his eyes blue, clear, and quick. In reproving he is severe; in admonishing, gentle and courteous. His speech is pleasant, but mixed with gravity. It cannot be remembered that any have seen him laugh, but many have observed him to weep. In the proportions of his body he is well shaped, and is a man of singular beauty surpassing the rest of mankind."

The Life and Mission of Our Lord and Saviour Jesus Christ, N. C. Brooks, Ph. D., LL. D., L. H. D., p. 3.

"Most Beautiful to Behold!"

"He was most beautiful to behold! His height reached fully seven spans, his hair was light and somewhat waving, but his eyebrows were black and arched, his eyes bright and piercing, his nose prominent, his beard yellow and not very long. The hair of his head was long, for never had razor come upon it, neither the hand of man passed over it, excepting indeed the hand of his mother whilst still a little child. His figure was slightly bent, not quite erect. His color was as the ripened wheat, his face, like that of his mother, was not round but oval, not very ruddy, and expressive of gentleness and meekness, dignity and understanding. He was the exact similitude of his pure and stainless mother."

It is Jesus who is described by Nicephorus Callisti, who, writing in the fourteenth century, relied, no doubt, for the particulars of this description, on the testimony of ancient writers. Could we ask him the names of his authorities, he would most likely cite John the Damascene, who flourished in the eighth century; and, could we pursue our inquiries to this source, the latter would probably be honest enough to confess, "This portrait is but a worthless and fanciful product of the imagination." For, though in coins, busts, and statues, we have contemporary likenesses of the Roman emperors, from Augustus and Tiberius downwards; though on the walls of the Egyptian temple of Karnak, the contemporary of Rehoboam, the son of Solomon, is even yet to be seen; and though the palace walls of Korsabad and Koyunjik still glow with contemporary representations of king Sargon in his war chariot, and king Sennacherib on his throne, yet, so far are we from possessing even a tradition, still less a description, of the outward appearance of Jesus, that before and after the days of Constantine, opinion in the Church was

divided, as to whether we ought to picture him to ourselves, during the time that he walked amongst men, as having been undistinguished in appearance, or of ideal beauty; whilst, in support of both these views, reliance must be placed, not on old traditions, but on passages from the Old Testament.

A Critical Comparison between Jesus and Hillel, Dr. Franz Delitzsch, *Jewish Artisan Life*, p. 125.

Andrew Tells His Own Brother Simon

Again on the morrow John was standing, and two of his disciples; and as he looked upon Jesus as he walked, and said, Behold the Lamb of God!

And the two disciples heard him speak, and they followed Jesus. And Jesus turned, and beheld them following, and said to them, What do you seek?

And they said to him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou?

He said to them, Come, and you shall see.

They came therefore and saw where he abode; and they stayed with him that day: it was about the tenth hour.

One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. He finds first his own brother Simon, and said unto him, We have found the Messiah (which is, being interpreted, Anointed). He brought him to Jesus.

Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Rock).

John i. 35–42. Revised, using Marginals, etc.

The First Sunday Morning of Christ's Mission Work

It was Sunday morning, the first of Christ's mission work, the first of His preaching. He was purposing to return to Galilee. It was fitting He should do so: for the sake of His new disciples; for what He was to do in Galilee; for His own sake. The first Jerusalem visit must be prepared for by them all; and He would not go there till the right time—for the paschal feast. It was probably a distance of about twenty miles from Bethabara to Cana.

By the way, two other disciples were to be gained—not brought,

but called, where, and in what precise circumstances, we know not. But the notice that Philip was a fellow-townsman of Andrew and Peter, seems to imply some instrumentality on their part. Similarly, we gather that, afterwards, Philip was somewhat in advance of the rest, when he found his acquaintance Nathanael, and engaged in conversation with him, as another characteristic trait of John, that he, and his brother with him, seem to have clung close to the person of Christ, just as did Mary, afterwards in the house of her brother. It was this intense exclusiveness of fellowship with Jesus which traced on his mind that fullest picture of the God-Man, which his narrative reflects.

The Life and Times of Jesus the Messiah, Alfred Edersheim, **M. A. Oxon.**, D. D., Ph. D., Vol. I, p. 348.

Finding Philip and Nathanael

On the morrow he was minded to go forth into Galilee, and he finds Philip : and Jesus said to him, Follow me.

Now Philip was from Bethsaida, of the city of Andrew and Peter.

Philip finds Nathanael, and says to him, We have found him, of whom Moses in the law, and the prophets wrote, Jesus of Nazareth, the son of Joseph.

And Nathanael said to him, Can any good thing come out of Nazareth ?

Philip said to him, Come and see.

Jesus saw Nathanael coming to him, and said of him, Behold, an Israelite indeed, in whom is no guile !

Nathanael said to him, Whence knowest thou me ?

Jesus answered and said to him, Before Philip called thee, when thou wast under the fig-tree, I saw thee.

Nathanael answered him, Rabbi, thou art the Son of God ; thou art King of Israel.

Jesus answered and said to him, Because I said to thee, I saw thee underneath the fig-tree, believest thou ? thou shalt see greater things than these.

And he said to him, Verily, verily, I say to you, You shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

John i. 43–51. Revised, using Marginals, etc.

Change of Name with Change of Heart

Nathanael's name does not occur in the list of the apostles, but it has been assumed from the earliest times that he was Bartholomew, who is always named next to Philip. It was a Jewish custom to change the name when a public profession of religion was made. "Four things," says R. Isaac, "have power to change a man's destiny—alms, prayer, change of heart, and change of name." We have instances of such change of name in Simon, who is also indifferently mentioned as Peter, and as the son of Jonas, and in Barnabas, whose proper name was Joses. Nathanael may have been the personal name, while Bartholomew was simply an allusion as the son of Talmai.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 445.

"Symphony from the New World"

If Jesus presented the spectacle of a unique perfection, yet after all the constituent elements of that perfection were elements found in human nature itself. When a great musician like Dvorak writes his "Symphony from the New World," he is not ashamed to take familiar melodies, and even negro songs as the basis of his music, but he uses them with such breadth and mastery that they attain a dignity altogether unexpected. Even so Christ used the common strings of human nature, but touched them with a master's hand. Divine as was the music which fell upon men's ears, yet there ran through it familiar notes, the golden threads of common melody, old and sweet as human love, and faith, and hope themselves. Thus men saw in Christ themselves, as they might be.

The Life of Christ, William J. Dawson, p. 143.

Going Home with the First Four Disciples

To begin His public career in a way so humble and unostentatious, was in strict keeping with the work and character of Christ. It was easier for Him to train a few, and gradually raise them to the high standard required in His immediate followers. That His first adherents were attracted only by religious considerations, tended to guard against any seeking to join Him who were not

Wm. Holt

GOING TO CANA WITH HIS FIRST DISCIPLES

moved to do so by a true spiritual sympathy—itself the pledge of their fitness for disciples.

To have drawn around Him great multitudes, by a display of supernatural powers, would have destroyed all His plans, for He could have found no such sympathy in crowds thus gathered. Having, therefore, begun with the lowly band of four, He turned His thoughts once more towards home, and set out, with them, next day to Galilee. A fifth disciple joined Him on the homeward journey—Philip, a townsman of the others. Nothing is told of the circumstances, though there can be no doubt that he had heard of Jesus, either from the Baptist, to whom, like the others, he seems to have gone out; or from the four, as they traveled with him on his own return. The simple words "Follow me," so often uttered afterwards, were enough to add him to the little company.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 442.

Invited to a Wedding

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was invited, and his disciples, to the marriage.

And when the wine failed, the mother of Jesus said to him, They have no wine.

And Jesus said to her, Woman, what have I to do with thee? my hour has not yet come.

His mother said to the servants, Whatever he says to you, do it.

Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece.

Jesus said to them, Fill the waterpots with water.

And they filled them up to the brim.

And he said to them, Draw out now, and bear to the steward of the feast.

And they carried it.

And when the ruler of the feast tasted the water that it had become wine, and knew not whence it was (but the servants that had drawn the water knew), the ruler of the feast called the bridegroom, and said to him, Every man sets on first the good

wine; and when men have drunk freely, then that which is worse: thou hast kept the good wine until now.

This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

John ii. 1–11. Revised, using Marginals, etc.

Marriage Customs

The bridegroom and bride both fasted all day before the marriage, and confessed their sins in prayer, as on the Day of Atonement. When the bride reached the house of her future husband's father, in which the wedding was celebrated, the bridegroom received her, still veiled, and conducted her within, with great rejoicings. Indeed, he generally set out from his father's house in the evenings to meet her, with flute-players or singers before him; his groomsmen, and others, with flaring torches or lamps, escorting him amidst loud rejoicing, which rose still higher as he led her back. Neighbours thronged into the streets. Flutes and drums and shrill cries filled the air, and the procession was swelled as it passed on, by a train of maidens, friends of the bride and bridegroom, who had been waiting for it. The Talmud has preserved a snatch of one of the songs sung by the bridesmaids and girls as they danced before the bride, on the way to the bridegroom's house. In a free translation it runs something like this:

"Her eyelids are not stained with blue,
Her red cheeks are her own;
Her hair hangs waving as it grew,
Her grace were wealth, alone!"

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 448.

What Cost Him So Dear to Deny

In order to show Mary that He had ceased to belong to her (yet only that He might be entirely at the will of His Heavenly Father), Jesus refused to pay heed directly to her.

"Woman," He said to her, "what matters it to you and to Me? My hour has not yet come."

This answer, which sounds so harshly to our ears, has not the same meaning in the Aramean tongue. It is in frequent use

among sacred writers, sometimes to denote a lively objection, sometimes only a simple dissent; both, however, were in perfect consonance with the forms of highest courtesy. As for the title "Woman," that was, indeed, a term of respect. In making use of it, Jesus rendered filial homage to her, whom He loved beyond all other creatures, and whose prayer it must cost Him so dear to deny.

And, furthermore, we must needs supply to this bare refusal some words which John Evangelist either did not hear, or at least omitted to report; for we see in the sequel that the response of the Saviour, far from disheartening Mary, gave her yet fuller assurance.

On the instant she gave orders to the servants to hold themselves in readiness at His word: "Anything that He may say to you, do it."

The Christ the Son of God, Abbé Constant Fouard, Vol. I, p. 144.

"Woman, What Have I to Do with Thee?"

The words at first sound harsh, and almost repellent in their roughness and brevity; but that is the fault partly of our version, partly of our associations. He does not call her "mother," because, in circumstances such as these, she was His mother no longer; but the address "Woman" was so respectful that it might be, and was, addressed to the queenliest; and so gentle that it might be, and was, addressed at the tenderest moments to the most fondly loved. And "what have I to do with thee?" is a literal version of a common Aramaic phrase which, while it sets aside a suggestion and waives all further discussion of it, is yet perfectly consistent with the most delicate courtesy, and the most feeling consideration.

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. I, p. 165.

In a Few Words All Was Disclosed

The master of the festal board called to the bridegroom: "Every man," said he, "serves the good wine first, and when some one has over-drunk, then he serves up what is not so good. But you—why, you have kept the best until this hour!"

This bantering allusion to drinkers who dull the edge of their taste by overmuch indulgence,—the familiar hint anent the

usual excesses at other wedding banquets, where there is not (just as here there was) permeating the feeling of all a sense of some divine influence present amongst them,—all this shows that the supposition arrived at by the master of the entertainment was that the young host had wished to surprise the company agreeably. But at once, to his amazement, the latter was made aware that a wondrous deed had been accomplished. His eyes turned to the servers, to Mary. Then in a few words all was disclosed. Jesus had performed His first miracle.

The Christ the Son of God, Abbé Constant Fouard, Vol. I, p. 146.

"Crowd Eternity into an Hour"

There are moments when the grace of God stirs sensibly in the human heart; when the soul seems to rise upon the eagle-wings of hope and prayer into the heaven of heavens; when caught up, as it were, into God's very presence, we see and hear things unspeakable. At such moments we live a lifetime; for emotions such as these annihilate all time; they —

> "Crowd Eternity into an hour,
> Or stretch an hour into Eternity."

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. I, p. 156.

Alike Only in Name

It does not follow, however, from these facts, that by his example or his silence Christ encourages the drinking customs of modern society, or the manufacture and sale of modern alcoholic liquors. To argue the temperance question is not within our province in these pages, yet two facts are to be borne in mind in considering the meaning of Christ's example. And that example it is our province to elucidate.

In the first place, it is to be remembered that the wines of Palestine and those in ordinary use in America are alike only in name. Of the former there were three kinds. First, there was fermented wine. It contained what is the only objectionable element in modern wines, a percentage of alcohol. It was the least common, and the percentage of alcohol was small. Distilled liquors were almost, if not utterly unknown. Second were the new wines. These, like our new cider, were wholly without

alcohol, and were not intoxicating. They were easily preserved in this condition for several months. Third were wines in which, by boiling or by drugs, the process of fermentation was prevented and alcohol excluded. These, answering somewhat in composition and character to our raspberry shrub, were mixed with water, and constituted the most common drink of the land.

Jesus of Nazareth, Lyman Abbott, p. 108.

A Week of Music and Dancing

Meanwhile, the family rejoicings went on apace. The feast was provided at the cost of the bridegroom, and continued, usually for seven days, with the greatest mirth. The bridegroom wore a crown, often of flowers—the crown with which, in the Song of Solomon, it is said, "his mother crowned him in the day of his espousals, in the day of the gladness of his heart," —and sat, "decked, like a priest, in his ornaments;" the bride sitting apart among the women, "adorned with her jewels." Singing, music, and dancing, merry riddles, and the play of wit, amused the house, night after night, while the feast was prolonged, and it was only after it had worn itself out, that life settled down again into colourless monotony.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 449.

The Central Figure of the Feast

We may be sure that from that moment neither bride nor bridegroom was the central figure of the feast; all eyes were fixed on Jesus. Throughout His ministry it was the same; into whatever company He entered, He became the observed of all observers, and was accounted first and greatest.

In the early dawn the feast ended, and the guests separated. What thoughts were theirs, as they passed in little groups up the familiar hill-paths to their homes! How would they stop from time to time; discuss and argue anew the strange happenings of the night; suggest probabilities and explanations that led to nothing, all the while quivering with a joyous fear, half glad and half reluctant to be released from the spell of a personality so supreme, more than half convinced that this was indeed the long-desired Messiah. They would circulate the strange story far and wide. By nightfall the whole countryside reverberated with the

rumor. Curious pilgrims poured into Cana, eager to see One of whom such marvelous things were told. But soon after dawn Jesus had departed too, traveling northward to Capernaum, and taking with Him the nucleus of His kingdom, His mother and His disciples, who had seen His glory for the first time in Cana, and henceforth followed Him to death—and beyond death.

The Life of Christ, William J. Dawson, p. 69.

They All Visit Capernaum

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

John ii. 12. Authorised Version.

Young, Gracious, Fascinating

The return of Jesus from Cana to Capernaum was probably a kind of triumph. Young, gracious, fascinating, He had by a single act endeared Himself to a multitude of humble people. The rapid growth of His popularity is easily explainable when we recollect the crowded condition of Galilee, and the extraordinary swiftness with which rumour travels among Oriental peoples in times of excitement. Residents in India have often told us marvelous stories of how the telegraph itself has been outstripped by the speed of popular rumour. Things which the authorities have treated as profoundly secret are openly discussed in bazaars and marketplaces a thousand miles away. The whisper of the statesman's closet vibrates through an empire. It would seem that a kind of freemasonry, the methods of which are never known to persons in authority, exists among these subtle-witted and silent populations of the East, and by its means news is spread as by the birds of the air.

The Life of Christ, William J. Dawson, p. 82.

The Eternal Is Not the Future, but the Unseen

At this earliest dawn of His public entrance upon His ministry, our Lord's first stay in Capernaum was not many days; yet these days would be a type of all the remaining life. He would preach in a Jewish synagogue built by a Roman centurion, and His works of love would become known to men of many nation-

alities. It would be clear to all that the new Prophet who had arisen was wholly unlike His great forerunner. The hairy mantle, the ascetic seclusion, the unshorn locks, would have been impossible and out of place among the inhabitants of those crowded and busy shores.

Christ came not to revolutionise but to ennoble and to sanctify. He came to reveal that the Eternal was not the *Future*, but only the *Unseen;* that Eternity was no ocean whither men were being swept by the river of Time, but was around them now, and that their lives were only real in so far as they felt its reality and its presence. He came to teach that God was no dim abstraction, infinitely separated from them in the far-off blue, but that He was the Father in whom they lived, and moved, and had their being; and that the service which He loved was not ritual and sacrifice, . . . but mercy and justice, humility and love.

He came not to hush the natural music of men's lives, nor to fill it with storm and agitation, but to re-tune every silver chord in that "harp of a thousand strings," and to make it echo with the harmonies of heaven.

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. I, p. 180.

X

TO JERUSALEM AND BACK

'Tis heaven alone that is given away,
'Tis only God may be had for the asking.
—*Lowell.*

Graft in the Temple

A LOWLY worshiper, poor but with devotion still aflame within him, would come up to the capital at the festival season, and would buy an animal for sacrifice in the public markets of the city where, because of the healthy competition, prices were normal. When he brought this animal to the Temple, however, the priest officials would proceed solemnly to inspect it; and then, with sorrowful countenance, would announce to the trembling worshiper that, however sound it might appear to the unpractised eye, the animal was ceremonially unsound. Thereupon the man was compelled to buy an animal of one of the traders in the Temple. This trader exacted a "ceremonially" advanced price, because the Temple walls shut out competition from the outside; and the trader and the priest would divide the profits.

We can well believe that the price of stalls in this Temple bazaar had been splendidly advanced by the monopoly privileges thus conferred. Moreover the Temple tax was payable in the Temple currency only, by reason of that old statute of Israel which declared that no coin bearing the image of an earthly emperor could be recognized as legitimate. This provided work for another class of traders, the "money-changers," whereby a further extortion was practised upon the poor.

The Call of The Carpenter, Bouck White, p. 159.

Cornering the Market of Sacrifices

The Sadducees, who were mainly priests, or of priestly descent, maintained that all beasts required for sacrifice should be obtained

directly from the priest; the Pharisees, in this controversy for once upon the side of the people, maintained that all animals for sacrifice or offering should be bought in the open market, at the current market price. This controversy grew in time into a bitter trade dispute. Each side made strenuous attempts to "corner the market," as we should put it. An instance is preserved of a pair of pigeons being run up to no less figure than fifteen shillings, and before night being brought down to fourpence. But all efforts to defeat the Sadducees collapsed. It was of the first importance that any offering brought to the Temple should be free from blemish, and the priest and his assistant were the only persons qualified to decide on such a question.

It is obvious that such power was open to gross abuse. A poor countryman was very likely to find that the animal he had bought in the open market was rejected by the Temple inspector. Rather than incur this peril and disgrace he went to the market of the priests, and bought a certified animal at a much higher than the market rate. Thus it came to pass that, partly for convenience, partly as a valuable impetus to trade, cattle markets came to be held in the outer courts of the Temple itself. These markets appear to have been the property of the high priests. It is clear, then, that a system of rapacity, not less odious and unblushing than the Roman sale of indulgences, which provoked the Reformation, existed in the Jewish Temple itself, and the main effect of this system was not only the desecration of the Temple, but the oppression of the poor, who were the main sufferers and the victims.

The Life of Christ, William J. Dawson, p. 97.

Driving out Market Men and Brokers

And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves,

Take these things hence; make not my Father's house an house of merchandise.

And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

John ii. 13–17. Authorised Version.

Burning with Noble Indignation

Filled with a righteous scorn at all this mean irreverence, burning with irresistible and noble indignation, Jesus, on entering the Temple, made a scourge of the rushes that lay on the floor; and in order to cleanse the sacred court of its worst pollutions, first drove out, indiscriminately, the sheep and oxen and the low crowd who tended them. Then going to the tables of the money-changers, He overthrew them where they stood, upsetting the carefully-arranged heaps of [the various kinds of coins] and leaving the owners to grope and hunt for their scattered money on the polluted floor.

Even to those who sold doves He issued the mandate to depart, less sternly indeed, because the dove was the offering for the poor, and there was less desecration and foulness in the presence there of those lovely emblems of innocence and purity; nor could He overturn the tables of the dove-sellers lest the birds should be hurt in their cages; but still, even to those who sold doves, He . exclaimed, "Take these things hence," justifying His action to the whole terrified, injured, muttering, ignoble crowd in no other words than the high rebuke,

"*Make not my Father's house a house of merchandise.*"

And His disciples, seeing this transport of inspiring and glorious anger, recalled to mind what David had once written "to the chief musician" . . for the service of that very Temple,

"The zeal of thine house shall even devour me."

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. I, p. 187.

Consternation in the Temple

The men fled before him as if they were fleeing from a storm-wind. Not one of them dared to oppose him, and the priests were more frightened than those who bought and sold, for they were really the guilty ones. They had allowed this disorder because the merchants gave them a share of the profits. Raising doves and selling them was in the hands of Annas, the high priest, and

he had a large income from the business. No one knew what this young Rabbi would say next, and both priests and merchants were afraid that he knew their secret and would tell it.

Jesus dropped the whip of cords and stood in the court, watching the priests as they gathered in little groups and whispered together. They did not dare to question him, but some of the pilgrims and the people of the city who stood near were thinking, "Only a prophet, or perhaps even the Christ, would dare to do such a thing."

The Christ Story, Eva March Tappan, p. 75.

"Show Us the Sign and Seal of Your Authority!"

Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

But he spake of the temple of his body.

When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

John ii. 18–22. Authorised Version.

He Left Them to Think It Over

The teachers of religion were in session on the sunny porch where Jesus as a boy, twenty years before, had asked them questions, when this startling news came to them. They should have been delighted. They were simply dumbfounded. They sent a committee at once to Jesus, who was still in the Temple.

"What sign can you show us, to prove that you have a right to act in this way?" they demanded sternly.

The people of the East are fond of puzzles. These wise men liked to give puzzle-answers. Jesus remembered some of the puzzles these same men had told him as a boy to bewilder him when he was seeking the truth. So he gave them another, to think upon.

"Destroy this temple," he answered with a smile, pointing to his own body, "and in three days I will raise it up."

"But," stammered an old man who was looking about him at the Temple—one of the wonders of the world—and had not noticed the meaning of the gesture of Jesus, "But this Temple has been fully forty-six years building (indeed it was still unfinished), and how are you going to raise it up again in three days?"

Jesus left them to think it over.

The Boys' Life of Christ, William Byron Forbush, p. 87.

When the First Shadow of the Cross Fell on Him

Thus it was in the Temple, where His first daring act of reform was done, that the first shadow of the Cross fell upon Him: and this scene casts a strong illumination on the drama of His death. When the spirit of the market-place has entered the house of God there is no measuring the nature of the disasters which may ensue. They may even include utter hostility to truth, the persecution of the good, and in the end the murder of the just. Events proved that Jesus was crucified, not because He declared truth, but because He attacked privilege—a crime for which the corrupt know no pardon.

The Life of Christ, William J. Dawson, p. 104.

Many Believed

Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man.

John ii. 23–25. Authorised Version.

All the People Hung upon His Words

Jesus continued to teach each day in the Temple courts, but the chief priests and teachers of the Law were eager to take his life, and so also were the leading men. Yet they could not see what to do, for the people all hung upon his words.

Luke xix. 47, 48. *The Twentieth Century New Testament in Modern English*, p. 149.

Nicodemus's Night Visit

There was, however, among the Pharisees, a man named Nicodemus, one of the Judean princes. He came to Him during the night, and said to Him :

"Rabbi, we know that You are a teacher come from God ; because no one could produce the proofs which You do unless God were with him."

"Most assuredly I tell you," replied Jesus, "that unless any one is born from above, he cannot see the Kingdom of God."

Nicodemus therefore asked :

"How can a man be born when he is old ? Can he be conceived of his mother a second time and be born ?"

"Most assuredly I tell you," replied Jesus, "that if a man is not born from water and Spirit, he is unable to enter into the Kingdom of God. That which is born from the flesh is flesh ; and that which is born from the Spirit is spirit. Do not be surprised that I told you, 'You must be born from above.' The Spirit indeed, breathes where He pleases, and you hear His voice ; but yet you neither see where He comes from, nor where He goes : so it is with all born of the Spirit."

Nicodemus, answering Him, asked : "How can this be ?"

"Are you the teacher of Israel," remarked Jesus, in response to him, "and yet unable to discern this ? I tell you most certainly, that what we know, that we declare, and we witness to what we have seen ; but you do not accept our evidence. If you do not believe when I tell you about earthly matters, how can you credit what I tell you relating to the heavenly ? No one has ascended to the heaven, except the One who descended from heaven—the Son of Man. And as Moses lifted up the serpent in the desert, so it is necessary for the Son of Man to be lifted up ; so that all believing in Him may have eternal life."

For God so loved the world that He gave the only-begotten Son, so that every one believing in Him should not be lost, but have eternal life. For God did not send His Son to the world that He might condemn the world ; but that He might save the world through Him. The believer in Him will not be condemned ; whoever does not trust, however, is already convicted, because he has not confided on the only-begotten Son of God. And the indictment is this : that the Light came into the world,

and men loved the darkness rather than the Light, because their practices were wicked. For every one who acts vilely, not only hates the light, but shrinks from it, so that his doings may not be detected. But he who does right comes to the light, so that his actions may be displayed because the origin of his conduct is in God.

John iii. 1–21. *The New Testament in Modern English*, Ferrar Fenton, p. 3.

His Supposed Account of the Interview

(*From an Imaginary Journal of Nicodemus*)

I have mingled my own thoughts with this master's words; for as he spake, new thoughts I never had before rushed into my mind. I seemed to behold a vision of the coming day of God, which the prophets foretold,—the reign of peace and love on earth; and my eyes were filled with tears as I answered,—

"Alas! I am too old for such a change. How can a man as old as I, so fixed in all my habits, ever come out of them? How live in such new and strange thoughts as these? They are too high for me: I cannot attain to them. How can a man be born when he is old?" . . .

And he answered with a kind but serious tone, "Art thou a master in Israel, and knowest not these things?"

Then he asked me if I did not know how the breath of God in the soul could change the hard heart and stubborn will, and how the prophet taught us to say, "Create in me a clean heart, and renew a right spirit within me." Such changes of purpose and intention had been produced by the preaching of the prophet of the wilderness, the Baptizer. These were the rudiments of faith. "How canst thou understand," said he, "all the higher wonders of the kingdom, all its heavenly mysteries, if thou art so confused by these things?"

And I saw, as he spoke, that his own soul is full of insights so high, that there is, I suppose, no man on earth able to comprehend them. And I thought he must needs be the most lonely man alive, since he can only talk with God of these things; yet who would not be willing to be so alone with God? But, most strange, this man does not go from the world to pray and meditate, and commune with the Almighty, but spends his days in the streets and wherever men are to be found. He seems to love

all men more, the more he loves God. He, though alone with God, is always walking with man. Then I understood one of his sayings, "No man hath gone up so high into heaven as he who hath come down out of heaven, even the Son of man, who is always in heaven."

Can this be THE CHRIST?

Life and Times of Jesus, as Related by Thomas Didymus, James Freeman Clarke, p. 285.

Pharisees Already Jealous of Jesus

When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself baptized not, but his disciples), he left Judea, and departed again into Galilee.

John iv. 1–3. American Revision.

He Took the Short Route through Samaria

And he must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour.

John iv. 4–6. American Revision.

He Must Have Started in the Early Morning

The direct road to Galilee ran through the half-heathen country of Samaria, and this Jesus resolved to take, though men of His nation generally preferred the circuitous route by Perea, rather than pass through the territory of a race they hated. It ran north from Jerusalem, past Bethel, between the height of Libona on the left hand, and of Shiloh on the right, entering Samaria at the south end of the beautiful valley, which, further north, stretches past the foot of Mounts Gerizim and Ebal. He must have started in the early morning, to reach Sychar by noon, and must have been near the boundary to have done so at all, in the short morning of a winter's day. The road was proverbially unsafe for Jewish passengers, either returning from Jerusalem or going to it, for it passed through the border districts where the feud of the two rival peoples raged most fiercely.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 490.

The Story of Sychar

The capital of Samaria, Sichem, called by the Jews derisively Sychar, *i. e.*, liar or drunkard, is beautifully placed in a pass in the mountains. Mount Ebal rises on the one side, Mount Gerizim on the other. The verdure of the narrow valley which intervenes is said to be unsurpassed in beauty by any in the Holy Land. Historical reminiscences add to the attractiveness of a scene for which nature has done so much. Here the Lord first appeared to Abraham. Here Jacob bought a piece of ground, and erected to the Almighty his first altar. Hither he sent his sons to find pasturage for their flocks, and here Joseph sought them, though in vain. Here, complying with the command of Moses, Joshua, gathering the people of Israel after the conquest of Canaan, rehearsed to them the law, reminded them of its blessings and its curses, pointed to the mountains as everlasting reminders of both, and built an altar of unhewn stone, covered with plaster and inscribed with the law; then bade them farewell, and lay down to die. And here, after their long pilgrimage in the wilderness was ended, the Israelites brought the bones of Joseph, and buried them in land that belonged to his father Jacob.

Jesus of Nazareth, Lyman Abbott, p. 127.

The Sacred Mount of the Samaritans

To the Samaritans, Gerizim was the most holy spot on earth. It was their sacred mountain, and had been, as they believed, the seat of Paradise, while all the streams that water the earth were supposed to flow from it. Adam had been formed of its dust, and had lived on it. The few Samaritans still surviving, show, even at this day, the spot on which he built his first altar, and that on which, afterwards, the altar of Seth, also, was raised. They fancied that Gerizim was Ararat, fifteen cubits higher than the next highest and next holiest mountain on earth—Mount Ebal, and that it was the one pure and sacred spot in the world, which, having risen above the waters of the flood, no corpse had defiled.

Every Samaritan child of the neighbourhood could point out the places on it where Noah came out from the ark, and where he built his altar, and show the seven altar steps, on each of which Noah offered a sacrifice. The altar on which Abraham bound

Isaac, and the spot where the ram was caught in the thicket, were amongst its wonders. In the centre of the summit was the broad stone on which Jacob rested his head when he saw the mystic ladder, and, near it, the spot where Joshua built the first altar in the land, after its conquest, and the twelve stones he set up, on the under side of which, they believed, the Law of Moses had been written. On this sacred ground their Temple had stood for two hundred years, till destroyed by the Jews a hundred and twenty-nine years before Christ.

Towards Gerizim every Samaritan turned his face when he prayed, and it was believed the Messiah would first appear on its top, to bring from their hiding-place in it the sacred vessels of the Tabernacle of Moses. It was unspeakably sacred to the nation, as the one spot on earth where man was nearest to his Maker. The simple Samaritan woman, with whom Jesus talked, had been trained up in the undoubting belief of all these legends, and her very mention of Jerusalem, respectfully, as a place sacred in the eyes of the Jew, showed a spirit ready to be taught.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 499.

Waiting in Weariness at the Well

It was the hour of noon, and weary as He was with the long journey, possibly also with the extreme heat, our Lord sat "thus" on the well. The expression in the original is most pathetically picturesque. It implies that the Wayfarer was quite tired out, and in His exhaustion flung His limbs wearily on the seat, anxious, if possible, for complete repose. His disciples—probably the two pairs of brothers whom He had called among the earliest, and with them the friends, Philip and Bartholomew—had left him, to buy in the neighbouring city what was necessary for their wants; and, hungry and thirsty, He who bore all our infirmities sat wearily awaiting them, when His solitude was broken by the approach of a woman.

In a May noon in Palestine the heat may be indeed intense, but it is not too intense to admit of moving about; and this woman, either from accident, or, possibly, because she was in no good repute, and therefore would avoid the hour when the well would be thronged by all the women of the city, was coming to draw water. Her national enthusiasm and reverence for the great

ancestor of her race, or perhaps the superior coolness and freshness of the water, may have been sufficient motive to induce her to seek this well, rather than any nearer fountain. Water in the East is not only a necessity, but a delicious luxury, and the natives of Palestine are [good judges] as to its quality.

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. I, p. 206.

That Sublime Sermon to One Abandoned Woman

A woman of Samaria came to draw water; and Jesus said to her—"Give me some to drink," for his disciples had gone into the town to buy food.

"How is it," replied the Samaritan woman, "that you who are a Jew ask for water from a Samaritan woman like me?" (For Jews do not associate with Samaritans.)

"If you knew of the gift of God," replied Jesus, "and who it is that is saying to you 'Give me some water,' you would have asked him, and he would have given you 'living water.'"

"You have no bucket, Sir, and the well is deep," she said; "where did you get that 'living water?' Surely you are not greater than our ancestor Jacob who gave us the well, and used to drink from it himself, and his sons, and his cattle!"

"All who drink of this water," replied Jesus, "will be thirsty again; but whoever once drinks of the water that *I* will give him shall never thirst any more; but the water that I will give him shall become a spring welling up within him—a source of immortal life."

"Give me this water, Sir," said the woman, "so that I may not be thirsty, nor have to come all the way here to draw water."

"Go and call your husband," said Jesus, "and then come back."

"I have no husband," answered the woman.

"You are right in saying 'I have no husband,'" replied Jesus, "for you have had five husbands, and the man with whom you are now living is not your husband; in saying that, you have spoken the truth."

"I see, Sir, that you are a prophet!" exclaimed the woman. "It was on this mountain that our ancestors worshiped; and yet you Jews say that the proper place for worship is in Jerusalem."

"Believe me," replied Jesus, "a time is coming when it will

be neither on this mountain nor in Jerusalem that you will worship the Father. You Samaritans do not know what you worship; we know what we worship, for salvation comes from the Jews. But a time is coming, indeed it is already here, when the true worshipers will worship the Father spiritually and truly; for such are the worshipers that the Father desires. God is Spirit; and those who worship him must worship spiritually and truly."

"I know," answered the woman, "that the Messiah, who is called the Christ, is coming; when once he has come, he will tell us everything."

"I am He," Jesus said to her, "I who am speaking to you."

John iv. 7–26. *The Twentieth Century New Testament in Modern English*, p. 171.

"I Have Food to Eat"

At this point, His disciples returned; and they were much surprised to find Him talking with a woman. Yet none asked, "What are You discussing?" or, "What do You talk to her about?"

The woman leaving her drawbucket, thereupon went off to the town, and said to the men:

"Come here! see a Man who has told all I have ever done! Must not this be the Messiah?"

So they left the town, and were coming towards Him. In the meantime His disciples pressed Him, saying,

"Master, take something to eat."

But He answered them, "I have food to eat, of which you know nothing."

The disciples then began asking each other,

"Has any one brought Him food?"

"My food," Jesus said to them, "is to do the will of my Sender, and to accomplish His work. Do you not say, 'The harvest comes with the fourth month?' See! Look up, I tell you, and survey the fields; for they are already white for harvesting. Now the reaper receives wages, and gathers fruit for eternal life; so that both the sower and the reaper may rejoice together. For in this thought is truth: 'The sower is one, and the reaper another.' I have sent you to reap that which you have not cultivated, and you enter into their cultivation."

John iv. 27–38. *The New Testament in Modern English*, Ferrar Fenton, p. 5.

The Good News in Samaria

Many from that town came to believe in Jesus—Samaritans though they were—on account of the woman's statement—"He has told me everything that I have done." And, when these Samaritans had come to Jesus, they begged him to stay with them, and he stayed there two days. But far more came to believe in him on account of what he said himself, and they said to the woman :

"It is no longer because of what you say that we believe in him, for we have heard him ourselves and know that he really is the Saviour of the world."

John iv. 39–42. *The Twentieth Century New Testament in Modern English*, p. 172.

The Baptist's Testimony at AEnon

After this, Jesus and His disciples proceeded to the district of Judea, where He resided with them, and baptized. And John was also baptizing in Ænon, near Salim, because there was plenty of water there ; and they came and were baptized : for John had not as yet been imprisoned.

A discussion accordingly took place between some of the disciples of John and a Judean concerning purification. So they came to John, and said to him :

"Teacher, the Man who was with you on the other side of the Jordan, concerning whom you have yourself given evidence—this Man is now also baptizing, and all the people flock to Him."

"A man can obtain no success," John made answer, "unless it has been granted to him from heaven. You are yourselves witnesses of the fact that I stated, 'I myself am not the Messiah, but that I am sent as His forerunner.' The possessor of the bride is the bridegroom ; but the friend of the bridegroom, who stands listening to him, is delighted with delight at the voice of the bridegroom. This pleasure, therefore, which is mine, is now complete. He must increase, but I myself decrease.

"He who comes from above is above all. The one who originates from the earth is from the earth, and speaks from the earth. He who comes from the heaven is above all : and He gives evidence of what He has seen and heard ; yet His evidence is accepted by none. Whosoever accepts His evidence is assured that it is divine truth. For He whom God has sent proclaims

the message of God, because He did not grant the Spirit with limitation. The Father loves the Son, and has given all into His hand. Every believer in the Son possesses everlasting life; but whosoever disregards the Son will not see life, but the wrath of God rests upon him."

John iii. 22–36. *The New Testament in Modern English*, Ferrar Fenton, p. 4.

At Cana Again

After Jesus left the Samaritans, he journeyed on into Galilee, for he longed to be with his old friends. He had done many miracles in Jerusalem, and although we do not know what they were, we know they were so great that wherever he went in Galilee he was followed by crowds. Sometimes these people came to listen to him, but oftener to beg him to work some wonder for them. The men of Cana were especially eager to see him, for every one there had heard of his turning water into wine at the wedding feast.

When he reached Cana, it was the seventh hour, that is, an hour after noon. In Palestine no one goes out in the sun at noon if he can help it, but even in the heat many people stood waiting to hear Jesus. Suddenly one of King Antipas's officers galloped up on horseback and dashed into the crowd, scattering the people to right and to left. He would not be delayed for a moment. "Sir, Sir," he cried, "come with me! My son is dying at Capernaum. Come with me and heal him!"

The Christ Story, Eva March Tappan, p. 87.

Reviving the Nobleman's Son

Now there was one of the king's officers whose son was lying ill at Capernaum. When this man heard that Jesus had returned from Judea to Galilee, he went to him, and begged him to come down and cure his son; for he was at the point of death.

Jesus answered: "Unless you all see signs and wonders, you will not believe."

"Sir," said the officer, "come down before my child dies."

And Jesus answered: "Go, your son is living." The man believed what Jesus said to him, and went; and, while he was on his way down, his servants met him, and told him that his child

was living. So he asked them at what time the boy began to get better.

"It was yesterday, about one o'clock," they said, "that the fever left him."

By this the father knew that it was at the very time when Jesus had said to him "Your son is living"; and he himself, with all his household, believed in Jesus. This was the second occasion on which Jesus gave a sign of his mission on coming from Judea to Galilee.

John iv. 46–54. *The Twentieth Century New Testament in Modern English*, p. 173.

XI

DRIVEN FROM THE HOME TOWN

He came unto His own and His own received Him not.
—*John* i. 11.

Nazareth Friends Already Jealous of Him

FINDING that he was becoming so popular in Judea that the friends of John were getting jealous of him, Jesus decided not to allow himself to be the slightest hindrance to the great leader, and he at once turned north to Galilee.

The Galileans had heard of his exploit at the Passover, and exaggerated stories of his marvelous powers had reached them. These patriots, unlike the people of the city, welcomed him with open arms.

On a day before the Sabbath, in early May, he arrived at Nazareth. . . . As soon as he came into the village he went about to see his brothers and his old friends and playmates. But he found that, even during his short absence, they had changed toward him. No longer did they meet him with the same frank friendship, and, while they were evidently all longing to watch him perform some wonder in the village square, they were plainly jealous and suspicious of him.

The Boys' Life of Christ, William Byron Forbush, p. 95.

Going to the Home Church

He went to church the next morning, and for the first time he accepted the invitation to ascend the platform and take the roll of the sacred writings in his hand to read and explain.

The women were in the rear gallery behind a screen, so that the audience that was in sight was an audience of men. Some were old schoolmates, others, younger men, were of those who had been down to the Jordan and had come back disgruntled. There

were even boys crowded close to the platform and against the wall. All awaited him with eager curiosity.

It had now been nearly a year since his attendance at the village wedding near by. There he had first shown his generous kindness, in far-off Jerusalem he had proclaimed himself as a leader, and in the other Galilean towns, and even in despised Samaria he had lingered. But in Nazareth he had never spoken a public word nor done a deed of power. Now surely he was going to exhibit his prophetic might and make Nazareth the centre of all his work.

It was a warm springtime day. The doors were opened so that those who could not crowd in could hear. The blossoms sent their fragrance within, a grape-vine shaded the doorway and the house-doves could be heard cooing in the eaves. It was a Sabbath of rest and peace.

The Boys' Life of Christ, William Byron Forbush, p. 96.

Opening the Service

He began the service of the morning in the formulated manner by repeating the Jewish liturgy. This was one of the prayers with which he opened that Sabbath meeting in the Nazareth synagogue:

"Blessed be Thou, O Lord, King of the world, who formest the lights and createst the darkness, who makest peace and createst everything; who in mercy givest light to the earth, and to those who dwell upon it, and in Thy goodness day by day and every day renewest the works of creation. Blessed be the Lord our God for the glory of his handiworks and for the light-giving lights which He has made for our praise. Selah. Blessed be the Lord our God who has formed the lights."

The invocation sounds a little cold or dull to our ears. The young preacher of that summer morning was accustomed to do it reverence; it was the liturgy of his church, and of his childhood; yet, certain public prayers of his own uttered later in the course of his ministry, and immortal to human needs and worship, indicate something of the distance of his nature from the formality to which he deferred.

He deferred, however, and he conformed to the customs of his church, like a man of acquaintance with life, up to a certain

point. When he reached that point he departed promptly and thoroughly. He followed the usual order of exercise; another prayer and a better one succeeding the first; then came the repetition of the creed, another prayer and six eulogies or benedictions; at their close a distinguished rabbi was at liberty to add certain prayers of his own which might be fixed or free. At last the time for his discourse arrived. The sacred roll was taken from the ark and handed to him by the . . minister.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 128.

"What Can He Have to Say?"

On this occasion the lesson for the day was from one of the greatest of Jewish prophets. Jesus selected as his text from Isaiah these impressive words:

"The spirit of the Lord is upon me because He hath anointed me to preach the good tidings to the poor; . . . to preach release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

Having read the text in Hebrew, translating as he went into the common tongue, he gave the roll back to the minister, and according to the custom of his church, sat down to preach.

He looked for a moment silently over his audience. Familiar faces answered his gaze with curiosity or with that doubt of his ability to give them a remarkable sermon, natural to a man's fellow-townsmen who have known him since he was a little boy among them. "He is just like us. What can *he* have to say? There must be some mistake about this ado people are making over him in other places. They do not know him as well as we do." Polite attention could not hide this inevitable mental attitude from so keen a perception as his who now addressed them.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 129.

"To-day This Scripture Is Fulfilled!"

Coming to Nazareth, where he had been brought up, Jesus, as was his custom, went on the Sabbath into the synagogue, and stood up to read the Scriptures. The book given him was that of the Prophet Isaiah; and Jesus opened the book and found the place where it says —

"The Spirit of the Lord is upon me,
For he has consecrated me to bring good news to the poor,
He has sent me to proclaim release to captives and restoration
of sight to the blind,
To set the oppressed at liberty,
To proclaim the accepted year of the Lord."

Then, closing the book and returning it to the attendant, he sat down. The eyes of all in the synagogue were fixed upon him, and Jesus began:

"This very day this passage has been fulfilled in your hearing."

All who were present spoke well of him, and were astonished at the beautiful words that fell from his lips.

"Is not he Joseph's son?" they asked.

"Doubtless," said Jesus, "you will remind me of the saying—'Doctor, cure yourself;' and you will say 'Do here in your own country all that we have heard has been done at Capernaum.' I tell you," he continued, "that no prophet is acceptable in his own country. There were, doubtless, many widows in Israel in Elijah's days, when the heavens were closed for three years and six months, and a severe famine prevailed throughout the country; and yet it was not to one of them that Elijah was sent, but to a widow at Zarephath in Sidonia. And there were many lepers in Israel in the time of the Prophet Elisha, yet it was not one of them who was made clean, but Naaman the Syrian."

All the people in the synagogue, as they listened to this, became enraged. Starting up, they drove Jesus out of the town, and led him to the brow of the hill on which their town stood, intending to hurl him down. But he passed through the middle of the crowd and went on his way.

Luke iv. 16–30. *The Twentieth Century New Testament in Modern English*, p. 112.

His Daring Assumption Startled Them

His first words startled them disagreeably.

"This day is this Scripture fulfilled in your ears," he boldly said. Then, his lips being unloosed, he poured out his heart.

He maintained the astonishing intimation of his opening sentence with a firmness not to be ignored for whatever it meant in so unobtrusive a man. He gave his audience to understand that

the most precious tradition and hope of their people was about to be verified. The great messianic expectation in which they all believed, was to become a fact. In a word, he himself was the fact.

This daring assumption, firmly suggested, was received with mixed emotion by his townsfolk. Some thought: How gracious his mien! How melodious his voice! How agreeable his thought! For the Jews were experts in the criticism of religious oratory.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 130.

"Nobody but Jesus the Carpenter!"

Jesus was about to continue the discourse of which we have only a fragment reported. Plainly, he had more to say. . . .

But hubbub had already set in. Displeasure grew to anger; anger mounted into rage. The pronounced Jewish features of the congregation were contorted with spite. Whispers rose into audible comments: "Who is this fellow, after all, that we should sit here and take insolence from him? Why, nobody but Jesus —little Jesus, the carpenter's boy—we have seen him around, ever since he could walk. He used to play with my boy. He came to our house on errands. He has been to school with our children. I gave him an order once to make me a table. His father sent him to mend our chest. He has sat all these years in this very synagogue, and known his place and kept it. . . . How came he out of it? Teach it to him! Show it to him!

"Nazareth is not good enough for him. Jerusalem was, and Capernaum; and even little Cana. We are not grand enough for him to show off his signs and wonders, and other eccentricities. Get rid of him, and his airs! We are used to preachers, not charlatans in this synagogue. Turn him out of it! . . . Shall this carpenter sit there and talk to us as if we were lepers and Gentiles?"

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 132.

A Roar of Rage

Then he took up plainly their complaint because he . . . had done his public work in places so far from his bringing up. Boldly he answered that they themselves had already driven him

to this step. Did he not love Nazareth? Did he not long to do glorious deeds in her streets? For was not this the place where he had studied the holy books? Was not Joseph sleeping here in the village burying ground?

"But," he said, "a prophet is never wanting honors except in his own country and among his own folk." And he reminded them how even their own Elijah was forced to leave his own land to work in Tyre, and Elisha had never healed anybody but a foreigner and he a leper.

A growl of anger had been heard while he was saying these words, which, when he began to appeal to his audience for witness to the truth of what he was saying, grew into a roar of rage. The disappointed Nazarenes could stand this no longer. "Did the carpenter's son think they were less worthy than Assyrian lepers? Were they to be scorned and ignored by such as he, a son of their own streets?" The congregation became a mob.

The Boys' Life of Christ, William Byron Forbush, p. 98.

Was It Possible?

The young preacher tried once or twice to hush the clamor; but it had swollen to a stream in which, before one might know what had happened, he was borne along like a broken bough. Convulsed with quick Oriental passion, his townsfolk tore him from the lectern—they were many and determined—and dragged him along down the aisle, and out of the synagogue. The outer air of the hot summer Sabbath morning smote scorching on his grieved face. Whether from sheer surprise, helplessness, or prudence, he tried to make no useless resistance. Immediately he found himself near the edge of a considerable crowd of pushing, scowling, howling men. They urged him along virulently. In a very short time, looking straight ahead with wide astonished eyes, he perceived that he was rapidly approaching the mountainous boundary of the town. He remembered the nearest precipice—no mean gulf. Was it probable? Was it *possible?*

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 134.

As if Smitten of God

When the real purpose of the rioters became manifest, the unpopular preacher suddenly turned and withstood them; not by

blow, or buffet ; he did not wrestle or strike out upon them as an angry and imprudent man might have done. He defied them by the finer resistance of a look. He stood back to the hills, whose rounded heads and shoulders rose high above the shameful scene, and whose bare faces, unveiled in the hot light, seemed to turn away from the sight they saw. . . .

Before that gesture his old neighbors began to move back from him ; not a man of them could have said why. He stood still, defenseless among them all, there on the edge of the rock. The chasm gaped below ; a step would carry a man over. He glanced down, then back at the people, then began slowly to advance upon them.

What was that startling change upon his gentle countenance? Only a few times in his life was it witnessed and noted : but no man who ever saw it ever withstood it or forgot it to his last hour. As if they had been smitten of God the Nazarenes fled before that look. The crowd wavered, broke, and melted. Jesus continued to advance steadily upon it ; passed through it ; and went his way, down the hot village street. No man ventured to molest him—nay, nor to address him. He passed on silent, and protected in the unutterable scorn which the highest may put between itself and the lowest soul.

He passed on, and out from Nazareth ; wherein from that day he never made his home again.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 135.

Leaving the Home of His Childhood

And so He left them, never apparently to return again ; never, if we are right in the view here taken, to preach again in their little synagogue. Did any feelings of merely human regret weigh down His soul while He was wending His weary steps down the steep hill-slope towards Cana of Galilee? Did any tear start in His eyes unbidden as He stood, perhaps for the last time, to gaze from thence on the rich plain of Esdraëlon, and the purple heights of Carmel, and the white sands that fringe the blue waters of the Mediterranean? Were there any from whom He grieved to be severed, in the green secluded valley where His manhood had laboured, and His childhood played? Did He cast one longing, lingering glance at the humble home in which for so many years

He had toiled as the village carpenter? Did no companion of His innocent boyhood, no friend of His sinless youth, accompany Him with awe, and pity, and regret? Such questions are not, surely, unnatural; not, surely, irreverent;—but they are not answered.

Of all merely human emotions of His heart, except so far as they directly affect His mission upon earth, the Gospels are silent. We know only that henceforth other friends awaited Him away from boorish Nazareth, among the gentle and noble-hearted fishermen of Bethsaida; and that henceforth His home, so far as He had a home, was in the little city of Capernaum, beside the sunlit waters of the Galilean lake.

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. I, p. 228.

Preaching in the Neighbourhood

But, though He left Nazareth never to return, He remained in the neighbourhood for a time, preaching in the villages of the great plain of Esdraëlon, far and near. The whole theatre of His activity, however, in this circuit, as in previous ones, was limited beyond ordinary conception. From north to south, between Chorazin, above Capernaum, and Jezreel, in the great plain, was only a distance of ten hours, and from east to west, from Chorazin to Cana, or Nazareth, only six or seven. His whole life was spent in a space represented by one or two English counties, but the seed sown on this speck of ground is yet to cover the earth!

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 165.

Family Estrangement

It seems then, that after leaving Cana, our Lord went at once to Capernaum, accompanied apparently by His mother and His brethren, and made that town His home. His sisters were probably married, and did not leave their native Nazareth; but the dreadful insult which Jesus had received would have been alone sufficient to influence His family to leave the place, even if they did not directly share in the odium and persecution which His words had caused. Perhaps the growing alienation between Himself and them may have been due, in part, to this circumstance. They must have felt, and we know that they did feel, a

deeply-seated annoyance, if, refusing to admit the full awfulness of His mission, and entirely disapproving the form of its manifestation, they yet felt themselves involved in hatred and ruin, as a direct consequence of His actions.

Certain it is that, although apparently they were living at Capernaum, *their* home was not *His* home. Home, in the strict sense, He had none; but the house of which He made ordinary use appears to have been that which belonged to His chief apostle. It is true that Simon and Andrew are said to have belonged to Bethsaida, but they may easily have engaged the use of a house at Capernaum, belonging to Peter's mother-in-law; or since Bethsaida is little more than a suburb or part of Capernaum, they may have actually moved for the convenience of their Master from the one place to the other.

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. I, p. 233.

The Galileans Welcomed Him

After these two days Jesus went on to Galilee; for he himself declared that "a prophet is not honoured in his own country." When he entered Galilee, the Galileans welcomed him, for they had seen all that he did at Jerusalem during the Festival, at which they also had been present.

John iv. 43-45. *The Twentieth Century New Testament in Modern English*, p. 173.

He Went to Live in Capernaum

And he came down to Capernaum, a city of Galilee.—Luke iv. 31.

Now when he heard that John was delivered up, he withdrew into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: that it might be fulfilled which was spoken through Isaiah the prophet, saying,

The land of Zebulun and the land of Naphtali,
Toward the sea, beyond the Jordan,
Galilee of the Gentiles,
The people that sat in darkness
Saw a great light,
And to them that sat in the region and shadow of death,
To them did light spring up.

From that time began Jesus to preach, and to say, Repent ye ; for the kingdom of heaven is at hand.

Matthew iv. 12–17. American Revision.

Accepting Peter's Invitation

From the shores of the lake, Christ went to the house of Peter, accepting his invitation to share his hospitality.

The little town itself, with its two or three thousand inhabitants, was surrounded by a wall, and lay partly along the shore ; some of the houses close to the water ; others with a garden between it and them. The black lava, or basalt, of which all were built, was universally whitewashed, so that the town was seen to fine effect, from a distance, through the green of its numerous trees and gardens. Peter's household consisted of his wife, and her mother—doubtless a widow—whom his kindly nature had brought to this second home, Andrew, his brother, and, now, of Jesus, his guest. James and John, likely, still lived with their father, in Capernaum, and the whole four still followed their calling in the intervals of attending their new Master.

It appears to have been on a Friday that Jesus summoned Peter and his companions. The day passed, doubtless, in further work for the kingdom. As the sun set, the beginning of the Sabbath was announced by three blasts of a trumpet, from the roof of the spacious synagogue of the town, which the devout commandant of the garrison, though not a Jew, had built for the people. The first blast warned the peasants, in the far-stretching vineyards and gardens, to cease their toil ; the second was the signal for the townsfolk to close their business for the week, and the third, for all to kindle the holy Sabbath light, which was to burn till the sacred day was past.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 1.

XII

A DAY'S WORK IN CAPERNAUM

One of the days of the Son of Man.
—*Luke* xvii. 22.

Restoring a Maniac to His Right Mind

He then proceeded to Capernaum; and entering the synagogue on the Sabbath, He taught. And they were astonished at his teaching; for his manner was like one possessed of authority, and not like that of the professors.

There was also in the synagogue a man in possession of a foul spirit; and he called out, exclaiming, "Ah! what is there in common between us and You, Jesus of Nazareth? Have You come to destroy us? I know You, what You are, the Holy of God."

Jesus then commanded him, exclaiming,

"Silence! and go out of him!"

And the foul spirit, convulsing him, and shouting with a loud voice, left him. And they were all astonished, so that they questioned one another, saying,

"Who is this? What is this new teaching? Why, He even commands the foul spirits authoritatively, and they obey Him!"

And the report concerning him rapidly spread throughout the whole region of Galilee.

Mark i. 21–28. *The New Testament in Modern English*, Ferrar Fenton, p. 67.

A Paroxysm Seized the Crazy Man

The service had gone on apparently without interruption, till Jesus began to speak. Then, however, a paroxysm seized the unhappy man. Rising in the midst of the congregation, a wild howl of demoniacal frenzy burst from him, that must have frozen the blood of all with horror. "Ha!" yelled the demon. "What have we to do with Thee, Jesus, the Nazarene? Thou comest to destroy us! I know Thee, who Thou art, the Holy One of God!"

Among the crowd Jesus alone remained calm. He would not have acknowledgment of His Messiahship from such a source.

"Hold thy peace," said He indignantly, "and come out of him."

The spirit felt its Master, and that it must obey, but, demon to the last, threw the man down in the midst of the congregation, tearing him as it did so, and, then, with a wild howl, fled out of him. Nothing could have happened better fitted to impress the audience favourably towards Jesus. This new teaching, said they amongst themselves, is with authority. It carries its warrant with it.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 5.

Outside the Synagogue

In the vestibule were . . . two . . . rabbis in earnest conversation with some of the church officers. Several, prompted by curiosity, joined the circle, and their attention was manifestly divided between what was going on without and what within. "By your leave, you leaders of the congregation," said one of the rabbis, "you will soon show whose honour is most cherished by you—that of your teachers or that of this ignorant fellow?"

"If he only had not settled himself down in Capernaum!" replied one of the leaders; "we are in terrible perplexity."

"Not only that," added the other, "but there is a higher power to whom we must give account; it is that which makes us timid."

"How," shrieked the second rabbi, "you are still leaning towards both sides! Do you not know what the law says, 'If thy brother, the son of thy mother, . . . entice thee to serve other gods, thine eye shall not pity him, neither shalt thou spare him?'"

Upon this, one standing upon the threshold exclaimed, "He is not an idolater; he honours the God of Israel by his words and works."

"No, it is not so; he deserves not only excommunication but something worse, for he makes himself God," cried out both the rabbis as with one voice.

"You do not understand him," replied the man, and then turning to those standing outside, he exclaimed, "Men of Caper-

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THE COMING OF THE HEALER

naum, these Jerusalemites have come here to bribe us to become the murderers of this innocent man!" The crowd around these men grew larger when the two rabbis withdrew, . . . uttering execrations upon the ignorance of the Galileans.

A Day in Capernaum, Franz Delitzsch, Translated by J. G. Morris and W. W., p. 154.

"Turn Your Eyes Away! You Will Be Bewitched"

"By the God of Israel, that is the King Messias!" And an old man impressed the seal upon this exclamation by saying in a decided tone, . . . "It is he." Upon this the two Jerusalemites constrained as many of the company as they could to leave, by crying out, "Turn your eyes away: woe unto you, you will be bewitched!"

A Day in Capernaum, Franz Delitzsch, Translated by J. G. Morris, p. 234.

"He Is Coming! He Is Coming!"

Just at this time the attention of all . . . was enchained by the appearance of Jesus. A crowd of children preceded him, and another followed him. Their behaviour amid all the manifestation of curiosity was more timid than bold. They did not venture to approach too near, and they spoke more by signs than words.

But the crowd in front of him, having reached the public square, raised a shout of triumph, "He is coming! he is coming!" and rushed tumultuously . . . to secure a favourable position to gratify their curiosity. The multitude of men and women in the place became suddenly silent, as though they were expecting a festal procession. And as Jesus now turned the corner of the street which led to this public square, all eyes were fastened upon him. The crowd of children which followed him lost themselves behind the row of spectators [which] formed a sort of lane through which he passed. All those before whom he had passed now mingled in one mass and became a growing retinue every step he took. Kindness . lightened up the usually sad expression of his countenance. He looked neither up nor down, but straight before him; but often, from the right or the left, a sincere . . salutation was heard, he turned himself sidewise and acknowledged it by a wonderfully gracious brightening of his face. . . .

A ragged beggar knelt before him as he passed, and kissed the hem of his garment. Some of the larger of the children who had secured places at the gate, had lifted their little brothers and sisters up on their shoulders, that they might have a better view of the great Miracle-Man. Some, more bold, had climbed up the columns and window-cornices. The nearer he approached, the more silent became the young people, but the little ones perched upon the shoulders of their brothers could not be prevented from shouting and making boisterous demonstrations.

A Day in Capernaum, Franz Delitzsch, Translated by J. G. Morris and W. W., pp. 157–160.

The Benign Figure of the Great Physician

But now into the midst of all this . came the benign figure of the Great Physician, divine love, sympathy, tenderness and healing flowing from his eyes and his outstretched hands, even as the fragrance pours forth from the cup of a lily. And as he moved among the wretched beings, and touched one here and there, laying his hands on others with words of forgiveness and peace, the moans and shrieks changed to cries of rejoicing and relief. Already many were going happily away, to make room for others who were still coming from every quarter. . . .

"He is here," said [a young man] joyfully, clasping the hand of the blind man closer. "And many, oh, many others are here to be healed; and some are going away well," he continued.

And indeed the quick ear of the blind man had already caught the exclamations of thanksgiving, amid the babel of sound, and, breaking away from the hands that still held him, he ran with a quick instinct to a little open space where Jesus had paused for an instant, and throwing himself on his knees, caught him by the garment, and cried out loudly:

"Jesus, Master! I beseech thee to have mercy on me!"

And he answered: "Believest thou I am able to do this?"

"I believe," murmured the man, turning his sightless eyes up to the face above him.

Jesus, looking at him, beheld behind the blind eyes the soul stained with guilt, weary with suffering, and hungry for love; and touching his eyes, he said, "Go in peace."

And the blind man was blind no longer. He saw; and his first

vision was of that face full of compassion and tenderness. Then was his soul stirred with a mighty love for the Healer. And he rose up and went away, as he was bidden, carrying with him a memory destined to become a perpetual fountain of blessing to himself and others, through time and eternity.

Titus, a Comrade of the Cross, Florence M. Kingsley, p. 16.

They Tell Him of Peter's Mother-in-Law

And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her: and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

Mark i. 29–31. American Revision.

A Violent Attack of the Local Fever

His day's work of mercy had only begun. Arriving at his modest home, He found the mother of Peter's wife struck down with a violent attack of the local fever for which Capernaum had so bad a notoriety. The quantity of marshy land in the neighbourhood, especially at the entrance of the Jordan into the Lake, has made fever of a very malignant type at times the characteristic of the locality, so that the physicians would not allow Josephus, when hurt by his horse sinking in the neighbouring marsh, to sleep even a single night in Capernaum, but hurried him on to Tarichæa.

It was not to be thought that He who had just sent joy and healing to the heart of a stranger, would withhold His aid when a friend required it. The anxious relatives forthwith besought His help, but the gentlest hint would have sufficed.

It mattered not that it was fever: He was forthwith in the chamber, bending over the sick woman, and rebuking the disease as if it had been an evil personality, He took her by the hand, doubtless with a look, and with words, which made her His forever, and gently raising her, she found the fever gone and health and strength returned, so that she could prepare their midday meal for her household and their wondrous Guest.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 5.

A Paralyzed Man Carried by Four Friends

Then came four men bearing a man entirely lame upon a litter, which was fastened to ropes wound round their shoulders. It was evident that they had come a considerable distance and had borne the whole burden of the morning heat. They came too late to secure entrance to Jesus. To press through a closely packed mass of people was utterly impossible. Then they went around the house and happily found behind it a ladder leaning against it, which was just high enough to reach to the railing around it, and thus to enable them to mount the flat roof.

After the sick man had given his consent to be lifted up, one of the men first ascended. Then the patient was bound fast to the mattress with the ropes. A second one mounted the ladder to hand to the one already up the two ends of the rope, and then ascended himself. Then the two drew up the sick man, whilst the other two still below supported the burden as far as their own height reached, and gave it the proper direction. When it had been drawn up, they also leaped upon the roof.

When they had all safely secured this position, one of them descended the stairs which led from the roof to the back chamber, and from this place he heard the voice of Jesus. In perfect silence the crowd stood around him, while his richly toned voice filled the whole apartment. Its clear ring enlisted the profound attention of every one, for he poured out his whole soul in its tones, while his countenance and whole demeanour gave added vigor to the force of his words.

The man who had descended the stairs listened and looked, and forgot himself in the deep interest which the speaking of Jesus awakened in him. The sick man above impatiently asked, "What is to become of me?"

When the three others had beckoned their companion to return, they all agreed that it would be impossible to carry the sick man down the narrow stairway.

"There is no other way," said they, "than to tear off the roof and let him down through the aperture; but that would be taking an improper liberty with another man's property, and, besides, it is a neck-breaking adventure."

"Let me down," exclaimed the sick man, "I will be satisfied if I can only be brought to lie at his feet, living or dead, and

we will pay the owner of the house well for all the damage we do."

A Day in Capernaum, Franz Delitzsch, Translated by J. G. Morris and W. W., pp. 84–87.

He Was Lowered Carefully

In another moment a dozen willing hands were at work. A very short time sufficed to make a considerable aperture; and through it they quickly made preparations to lower the bed containing the sick man. . . .

"Now then—take a firm hold!" . . . and grasping the ropes . . . which were carefully knotted to the bed, the sick man was lowered carefully and steadily through the opening.

Titus, a Comrade of the Cross, Florence M. Kingsley, p. 25.

"Rabbi, Rabbi! a Sick Man Is Coming down!"

The noise occasioned by this tedious operation upon the roof had already attracted the attention of the crowd in the room below. But the overwhelming and fascinating power of the speaker was so great that there was no disturbance of the meeting. But when the litter appeared over the heads of the congregation, they were struck with amazement which presently gave utterance to the exclamation, "Rabbi, rabbi! a sick man is coming down."

"Behold their faith," said Jesus, as he looked upward. "Help them support the sick man, that he fall not."

Upon this the men who were standing near Jesus by the cistern extended their arms, took hold of the litter, and, as the ropes were not long enough to let down to the floor, they untied them, and with their own hands set the litter, with the poor man stretched out upon it, before the feet of Jesus.

The excitement occasioned by this interruption was very great, for when Jesus had heretofore healed the sick, it was done silently and privately, and for the most part when very few besides the sick person were present.

A Day in Capernaum, Franz Delitzsch, Translated by J. G. Morris, p. 92.

"My Child, Thy Sins Are Forgiven"

The Master had been sitting as he talked, but had now risen and, stooping over, he gazed intently into the face of the sick

man. In those pale, pinched features and appealing eyes, he read his whole pathetic story. Laying his hand upon the sufferer tenderly, he said:

"My child, thy sins are forgiven thee."

Instantly there arose a murmur in the room. The words, "He blasphemeth!" "God alone can forgive sins!" "God will smite him!" came from one and another of the bearded and turbaned rabbis who sat about. Then the Master raised himself up, and looking upon them with the eye of omniscience, said slowly:

"What reason ye in your hearts? Whether is easier, to say, 'Thy sins be forgiven thee'; or to say, 'Rise up and walk'? But that ye may know that the Son of man hath power upon earth to forgive sins,"—turning to the sick man—"I say unto thee, Arise, and take up thy couch, and go unto thy house."

"And immediately he rose up before them all, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day."

Titus, a Comrade of the Cross, Florence M. Kingsley, p. 25.

All Eyes and Ears

The men upon the bench lowered their heads in furious amazement and looked impatiently upon the ground. A breathless silence pervaded the whole assembly. All eyes were steadfastly fixed upon the sick man, and the four still upon the roof were all eyes and ears for all that happened below. They had looked for some extraordinary display on the part of Jesus, but when it suddenly took this turn they were quite stupefied as when a sudden crash of thunder follows the lightning.

The poor paralytic certainly heard the sound of the words, but as yet there was want of will to carry them into execution. The process of nature called forth by the miraculous power of the word gradually developed itself, and the look of Jesus fixed upon the patient, followed the operation of the word from step to step. The stiffness of his limbs began to relax, the muscles again quivered, feeling and the power of motion returned, and as he became conscious that his insensible and motionless limbs could obey his

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AT SUNSET BY THE LAKE SHORE

will, he raised himself, to his own astonishment, still higher and higher, gaining self-confidence all the while, until he finally stood upright, and, extending his hands, sunk upon his knees, and bent down toward his Deliverer. But Jesus stepped back and pointed to the bed. He then took up the bed and held it before him so that his view of Jesus might not be intercepted. He walked backwards, without losing sight of his Saviour through the crowd, which formed a lane leading to the door of the house out of which he passed.

A Day in Capernaum, Franz Delitzsch, Translated by J. G. Morris and W. W., pp. 102–105.

The Effect Was Electric

For the time [the rabbis from Jerusalem] were helpless, in the presence of so much enthusiasm for Jesus, but this only increased their bitterness, on their finding that He had kept His eyes on them, and knew their thoughts. . . .

The effect was electric. The scribes were, for the time, discomfited. Amazement and fear mingled with religious awe. "We never saw it thus," cried some, while others, with true Eastern demonstrativeness, broke out into praise of God who had given such power to men. Meanwhile, Jesus glided out of the apartment, sad at heart, for the shadow of the cross had fallen on His soul.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 26.

"This Evening, down at the Shore!"

The people anxiously waited some time to see [what would happen next]. The two Jerusalemites passed out before him and remained standing outside to see whatever else might occur. When the assembly broke up, Jesus tried to go out unobserved, but that was not possible. The people stood back timidly and reverentially, and thus made an open passage for him. But a youth advanced towards him, and in a low and trembling tone asked, "Lord, hast thou no word for us to-day?"

"Come down to the lake soon after sundown," he replied in an equally subdued tone. No sooner had he escaped from the view of the crowd, than the word went from mouth to mouth.

"This evening, down at the lake shore!"

A Day in Capernaum, Franz Delitzsch, Translated by J. G. Morris, p. 167.

A Great Multitude Followed Him about

And he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases; and they that were troubled with unclean spirits were healed. And all the multitude sought to touch him; for power came forth from him, and healed them all.

Luke vi. 17–19. American Revision.

The Excitement Increased

The strict laws of the Jewish sabbath gave a few hours of rest to all, but the blast of the trumpet which announced its close was the signal for a renewal of the popular excitement, nor increased by the rumor of a second miracle.

With the setting of the sun, it was once more lawful to move beyond the two thousand paces of a sabbath day's journey, and to carry whatever burdens one pleased. Forthwith, began to gather from every street, and from the thickly sown towns and villages round, the strangest assemblage. The child led its blind father as near the enclosure of Simon's house as the throng permitted: the father came carrying the sick child; men bore the helpless in swinging hammocks; "all that had any sick, with whatever disease," brought them to the great Healer. The whole town was in motion, and crowded before the house. What the sick of even a small town implied may be imagined. Fevers, convulsions, asthma, wasting consumption, swollen dropsy, shaking palsy, the deaf, the dumb, the brain-affected, and, besides all, "many that were possessed with devils," that last, worst symptom of the despairing misery and dark confusion of the times.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 6.

They Crawled and Crowded to His Feet

Precisely as if nothing had happened, and no visitors were there, he proceeded as usual to attend to his patients. They crawled and crowded to his feet. He gave to each case his habitual attention, patiently individualizing, as he always did (for this was one of the minor secrets of his success in healing),

and following one cure by another with an enthusiasm which no form of disease and no accumulation of its drain upon his strength seemed ever to check.

When the healer had finished his work for the day, the preacher began his. The morning's cures were followed by one of his impassioned religious addresses.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 184.

Offended at the Popular Favour Shown to Jesus

The rabbis from the capital, reverend and grey, did not know whether to be more bitter at the discredit thrown on their own claims to supernatural powers, or at the popular favour shown to Jesus. He cast out devils, indeed, but so did they, and their disciples, the exorcists.

It was enough for Him, however, to speak, and the sufferer was cured of all ailments alike, while they used adjurations, spells, and magic formulæ which were dangerously like the superstitions of the despised heathens. They laid stress on their knowledge of the secret names of God and the angels.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 130.

They Knew He Was the Christ

And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And demons also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

Luke iv. 40, 41. American Revision.

The Treasures They Had Almost Lost

It was evening. The sun was setting, and the Sabbath past. All that day it had been told from home to home what had been done in the synagogue; it had been whispered what had taken place in the house of their neighbour Simon. This one conviction had been borne in upon them all, that "*with authority*" He spake, with authority and power He commanded even the unclean spirits, and they obeyed. No scene more characteristic of the Christ than that on this autumn evening at Capernaum. One by

one the stars had shone out over the tranquil lake and the festive city, lighting up earth's darkness with heaven's soft brilliancy, as if they stood there witnesses, that God had fulfilled His good promise to Abraham.

On that evening no one in Capernaum thought of business, pleasure, or rest. There must have been many homes of sorrow, care, and sickness there, and in the populous neighbourhood around. To them, to all, had the door of hope now been opened. Truly, a new Sun had risen on them, with healing in His wings. No disease too desperate, when even the demons owned the authority of His mere rebuke. From all parts they bring them : Mothers, widows, wives, fathers, children, husbands—their loved ones, the treasures they had almost lost ; and the whole city throngs—a hushed, solemnised, overawed multitude—expectant, waiting at the door of Simon's dwelling. There they laid them, along the street up to the market-place, on their beds ; or brought them with a beseeching look and word.

What a symbol of this world's misery, need, and hope ; what a symbol, also, of what the Christ really is as the Consoler in the world's manifold woe ! Never, surely, was He more truly the Christ ; nor is He in symbol more truly such to us and to all time, than when, in the stillness of that evening, under the star-lit sky, He went through that suffering throng, laying His hands in the blessing of healing on every one of them, and casting out many devils. No picture of the Christ more dear to us, than this of the unlimited healing of whatever disease of body or soul.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. I, p. 486.

No Repose to Body or Mind

The night which followed this busy and eventful Sabbath brought no repose to His body or mind. The excitement around agitated and disturbed Him. It was His first triumphant success, for, in the south, He had met with little sympathy, though He had attracted crowds. But curiosity was not progress, and excitement was not conversion. Lowliness and concealment, not noisy throngs, were the true conditions of His work, and of its firmest establishment, and lasting glory. Mere popularity was, moreover, a renewed temptation, for, as a man, He was suscep-

tible of the same temptations as His brethren. He might be drawn aside to think of Himself, and to His holy soul the faintest approach to this was a surrender to evil. Rising from His couch, therefore, while the deep darkness which precedes the dawn still rested on hill and valley, He left the house so quietly that no one heard Him, and went, once more, to the solitudes of the hills behind the town.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 9.

Silent Communion with the Father

After one of His days of loving and ceaseless toil, Jesus, as was His wont, found rest and peace in prayer. "He went out into a mountain"—or, as it should rather be rendered, into *the* mountain—"to pray, and continued all night in prayer to God." There is something affecting beyond measure in the thought of these lonely hours; the absolute silence and stillness, broken by no sounds of human life, but only by the hooting of the night-jar or the howl of the jackal; the stars of an eastern heaven raining their large lustre out of the unfathomable depth; the figure of the Man of Sorrows kneeling upon the dewy grass, and gaining strength for His labours from the purer air, the more open heaven, of that intense and silent communing with His Father and His God.

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. I, p. 249.

"My Father Works, and I Work"

Such is the picture of a day in the life of Christ which was devoted to the work of public teaching: "One of the days of the Son of Man."

If, however, we turn to an earlier chapter of St. Matthew's Gospel—the ninth—we find from the first to the twenty-sixth verses an account of a day in Christ's life . varied, and . impressive in the sense it gives us of the intense and yet deliberate energy with which He lived. Among many things in Christ's mode of thought strikingly at variance with Oriental ideas is His habitual conception of life as labour and endeavour. He speaks of work as composing the rhythm of the universe: "My Father works, and I work."

The Life of Christ, William J. Dawson, p. 150.

XIII

SAVING THE SABBATH

He who ordained the Sabbath loves the poor.
—*Dr. Holmes.*

The Man at Bethesda Bath

AFTER this there was a Judean festival ; and Jesus went up to Jerusalem. Now there is in Jerusalem, near the sheep-market, a public bath, called in Hebrew, Bethesda, having five covered walks, in which lay a great number of sick people, blind, lame, paralysed.

And there was a man there who had been detained by his sickness for thirty-eight years. Jesus, noticing him prostrate, and knowing that he had been ill for a long time, asked him,

"Do you desire to become well?"

"Sir," replied the sick man to Him, "I have no one to throw me into the bath when the water is agitated ; but while I am coming, some one else goes down before me."

Jesus said to him, "Rise up, take up your rug, and walk."

And the man was at once restored ; and, taking up his rug, he began to walk.

John v. 1–9. *The New Testament in Modern English*, Ferrar Fenton, p. 6.

Watching by Day and Listening through the Night

I saw again the spirits on a day,
Where on the earth in mournful case they lay ;
Five porches were there, and a pool and round,
Huddling in blankets, strewn upon the ground,
Tied-up and bandaged, weary, sore, and spent,
The maimed and halt, diseased and impotent.
For a great angel came, 'twas said, and stirred
The pool at certain seasons, and the word
Was, with this people of the sick, that they
Who in the waters here their limbs should lay
Before the motion on the surface ceased

Should of their torment straightway be released.
So with shrunk bodies and with heads down-dropt,
Stretched on the steps, and at the pillars propt,
Watching by day and listening through the night,
They filled the place, a miserable sight.

* * * * *

But what the waters of that poor might be,
Of Lethe were they, or Philosophy;
And whether he, long waiting, did attain
Deliverance from the burden of his pain
There with the rest; or whether, yet before,
Some more diviner stranger passed the door
With his small company into that sad place,
And breathing hope into the sick man's face,
Bade him take up his bed, and rise and go.

Bethesda, Arthur Hugh Clough, *Poetical Works*, p. 145.

For This Reason They Began to Persecute Jesus

Now it was the Sabbath. So the Jews said to the man who had been cured:

"This is the Sabbath; you must not carry your mat."

"The man who cured me," he answered, "said to me 'Take up your mat and walk about.'"

"Who was it," they asked, "that said to you 'Take up your mat and walk about'?"

But the man who had been restored did not know who it was; for Jesus had moved away, because there was a crowd there. Afterwards Jesus found the man in the Temple courts, and said to him:

"You are cured now; do not sin again, for fear that something worse may befall you."

The man went away, and told the Jews that it was Jesus who had cured him. And that was why the Jews began to persecute Jesus—because he did things of this kind on the Sabbath. But Jesus replied:

"My Father works to this very hour, and I work also."

This made the Jews all the more eager to kill him, because not only was he doing away with the Sabbath, but he actually called God his own Father—putting himself on an equality with God.

John v. 10–18. *The Twentieth Century New Testament in Modern English*, p. 174.

Cited before Authorities for the First Time

Jesus seems forthwith to have been for the first time cited before the authorities, on the formal charge of Sabbath-breaking; but His judges were little prepared for the tone of His defence. Left to answer of Himself, He threw the assembly into a paroxysm of religious fury by claiming to work at all times for the good of men, since it was only what God, His Father, had done from the beginning, notwithstanding the Sabbath law. . . .

He did not for a moment deny that they were right in the meaning they put on His words, but stated more fully why He used them. . . .

The authorities had never had such a prisoner before them. They knew not what to do with Him, and, in their confusion and utter defeat, could only let Him depart unharmed. They had not yet summoned courage to proceed to open violence.

This was the turning point in the life of Jesus. Till now, He had enjoyed a measure of toleration and even of acceptance, but, henceforth, all was changed. Jerusalem was no longer safe for Him, and, even in Galilee, He was dogged by determined enmity. The shadow of the Cross darkened His whole future career.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 93.

"If You Believed Moses You Would Believe Me"

Jesus therefore answered and said to them,

Verily, verily, I say to you, The Son can do nothing of himself, but what he sees the Father doing: for whatever things he does, these the Son also does in like manner. For the Father loves the Son, and shows him all things that himself does: and greater works than these will he show him, that you may marvel.

For as the Father raises the dead and gives life to them, even so the Son also gives life to whom he will. For neither does the Father judge any man, but he has given all judgment to the Son; that all may honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father who sent him.

Verily, verily, I say to you, He that hears my word, and believes him that sent me, has eternal life, and comes not into judgment, but has passed out of death into life.

Verily, verily, I say to you, The hour is coming, and now is,

when the dead shall hear the voice of the Son of God ; and they that hear shall live. For as the Father has life in himself, even so he gave to the Son also to have life in himself :

And he gave him authority to execute judgment, because he is the Son of man.

Marvel not at this : for the hour is coming, in which all that are in the tombs shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life, they that have done evil, unto the resurrection of judgment.

I can of myself do nothing : as I hear, I judge : and my judgment is righteous ; because I seek not my own will, but the will of him that sent me.

If I bear witness of myself my witness is not true. It is another that bears witness of me ; and I know that the witness he witnesses of me is true.

You have sent to John, and he has borne witness to the truth. But the witness I receive is not from man : yet I say these things, that you may be saved.

He was the lamp that burns and shines : and you were willing to rejoice for a season in his light.

But the witness which I have is greater than that of John : for the works which the Father has given me to accomplish, the very works that I do, bear witness of me, that the Father has sent me. And the Father who sent me, he has borne witness of me. You have neither heard his voice at any time, nor seen his form.

And you have not his word abiding in you : for whom he sent, him you believe not.

You search the scriptures because you think that in them you have eternal life ; and these are they that bear witness of me ; and you will not come to me that you may have life.

I receive not glory from men. But I know you, that you have not the love of God in yourselves.

I am come in my Father's name, and you receive me not : if another shall come in his own name you will receive him. How can you believe, who receive glory one of another, and the glory that comes from the only God you seek not?

Think not that I will accuse you to the Father : there is one that accuses you, even Moses, on whom you have set your hope.

For if you believed Moses, you would believe me, for he wrote of me.

But if you believe not his writings, how shall you believe my words?

John v. 19–47. Revised Version, with Marginals, etc.

"It Is You, Not I, Who Break the Sabbath"

(From a supposed letter of Ben-Gamlah of Jerusalem.)

I give the substance of what he said, but not his words.

When the people heard him thus speak, and give the testimony of the prophets to the reign of peace and truth, they were greatly amazed, and said, "How knoweth this man the Scriptures, since he has never been to the schools of the Sophers?"

As they said this, he answered them, saying, "What I say is not what I have sought out or found by my own power, but what God has said to me. I listen to his voice, and speak his words. Many who speak to you desire the fame of mighty orators, and put together sounding words; but I only try to hear what my Father says to me, and repeat it again. Ye were angry with me because I told you that sabbath was made for man, and that whatever doth man good, it is right to do on the sabbath. Ye thought that this was teaching you to break the law of Moses. But, if ye bethink yourselves, ye will see that ye also break the sabbath by doing works of religion on that day. The priests in the temple profane the sabbath, and are blameless, because they are obeying the law of Moses. But doth not the law also say, 'Love your neighbor as yourself?' and I should break that law if I refused to heal a man on the sabbath. God says, 'I will have mercy and not sacrifice.' Ye break the sabbath by giving God sacrifices: I break the sabbath in giving him deeds of mercy."

Life and Times of Jesus, as Related by Thomas Didymus, James Freeman Clarke, p. 264.

Picking and Eating Grain on the Sabbath

At that season Jesus went on the sabbath day through the grainfields; and his disciples were hungry and began to pluck ears [heads] and to eat. But the Pharisees, when they saw it, said to him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. But he said unto them:

Have ye not read what David did, when he was hungry, and they that were with him; how he entered into the house of God, and ate the shewbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? But I say to you, that one greater than the temple is here. But if ye had known what this means, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is lord of the sabbath.

Matthew xii. 1–8. American Revision.

Fivefold Damnation on Those Who Do This

Talmudic law recognised five different species of sin in this act: To remove the husks was sifting the corn; to rub the heads of corn was threshing; to clean away the side-adherences was sifting out the fruit; to bruise the corn was grinding; to hold it up in the hands was winnowing. All these acts were forbidden; therefore a fivefold damnation rested on him who plucked and ate corn on the Sabbath-day!

Yet, by another quibble, it was permitted to a man to remove a whole sheaf from the field, if he had previously laid upon it a spoon in common use; for it was not sinful to remove the spoon and the sheaf might be removed with the spoon, the sheaf being treated as part of the spoon for the time being!

The Life of Christ, William J. Dawson, p. 75.

Defending His Disciples, Not Himself

Jesus Himself had not indeed shared in the offense. If we may press the somewhat peculiar expression of St. Mark, He was walking along through the cornfields by the ordinary path, bearing His hunger as best He might, while the disciples were pushing for themselves a road through the standing corn [grain] by plucking the ears [heads] as they went along. Now there was no harm whatever in plucking the ears; that was not only sanctioned by custom, but even distinctly permitted by the Mosaic law. But the heinous fact was that this should be done on a Sabbath! Instantly the Pharisees are around our Lord,

pointing to the disciples with the angry question, "See! why do they"—with a contemptuous gesture toward the disciples—"do that which is not lawful on the Sabbath day?"

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. I, p. 436.

The Man with the Withered Hand

On another Sabbath, He entered the synagogue and taught; and a man was there whose right hand was withered. The professors and Pharisees accordingly watched Him, to see if He would cure on the Sabbath; in order to lay an information against Him. Divining their reasonings, however, He said to the man who had the withered hand,

"Get up, and stand out among us."

So he arose and stood. Jesus then said to them,

"I ask you plainly, Is it allowable on the Sabbath to benefit or to injure? to save a life or to destroy it?"

Then, looking around upon them all, He said to the man,

"Extend your hand!"

He did so; and his hand was restored like the other. But they became mad with annoyance; and discussed among themselves what they could do to Jesus.

Luke vi. 6–11. *The New Testament in Modern English*, Ferrar Fenton, p. 96.

Tradition That This Man Was a Stone Mason

It was apparently on the day signalised by this bitter attack, that our Lord again, later in the afternoon, entered the synagogue. A man—tradition says that he was a stone-mason, maimed by an accident, who had prayed Christ to heal him, that he might not be forced to beg—was sitting in the synagogue.

His presence, and apparently the purpose of His presence, was known to all; and in the chief seats were scribes, Pharisees, Herodians, whose jealous, malignant gaze was fixed on Christ to see what He would do, that they might accuse Him.

He did not leave them long in doubt. First He bade the man with the withered hand to get up and stand out in the midst. And then he referred to the [judgment] of their own consciences the question that was in their hearts, formulating it only in such

a way as to show them its real significance. "Is it lawful," He asked, "on the Sabbath days to do good or to do evil? to save life (as I am doing), or to kill (as you in your hearts are wishing to do)?"

There could be but one answer to such a question, but they were not there either to search for or to tell the truth. Their sole object was to watch what He would do, and found upon it a public charge before the Sanhedrin, or if not, at least to brand him thenceforth with the open stigma of a Sabbath-breaker.

Therefore they met the question by a stolid and impotent silence. But he would not allow them to escape the verdict of their own better judgment, and therefore He justified Himself by their own distinct practice, no less than by their inability to answer.

"Is there one of you," He asked, "who, if but a single sheep be fallen into a water-pit, will not get hold of it, and pull it out? How much then is a man better than a sheep?" The argument was unanswerable, and their own conduct in the matter was undeniable; but still their fierce silence remained unbroken.

He looked round on them with anger; a holy indignation burned in His heart, glowed on His countenance, animated His gesture, rang in His voice, as slowly He swept each hard upturned face with the glance that upbraided them for their malignity and meanness, for their ignorance and pride; and then suppressing that bitter and strong emotion as He turned to His deed of mercy, He said to the man, "Stretch forth thy hand."

Was not the hand withered? How could he stretch it forth? The word of Christ supplied the power to fulfil His command. He stretched it out, and it was restored whole as the other.

Thus in every way were His enemies foiled—foiled in argument, shamed into silence, thwarted even in their attempt to find some ground for a criminal accusation. For even in healing the man, Christ had done absolutely nothing which their worst hostility could misconstrue into a breach of the Sabbath law.

He had not touched the man; He had not questioned him; He had not bid him exercise his recovered power; He had but spoken a word, and not even a Pharisee could say that to speak a word was an infraction of the Sabbath, even if the word were followed by a miraculous blessing! They must have felt how utterly they

were defeated, but it only kindled their rage the more. They were filled with madness, and communed one with another what they might do to Jesus.

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. I, p. 439.

Not to Wear Even a Needle on the Sabbath

The holy day began with sunset on Friday, and ended with the sunset of Saturday, but as the disappearance of the sun was the only mark of the time, its commencement was different on a hill-top and in a valley. If it were cloudy, the hens going to roost was the signal. The beginning and close of the Sabbath were announced by trumpet blasts, in Jerusalem and in the different towns. From the decline of the sun on Friday, to its setting, was Sabbath-eve, and no work which would continue into the hours of Sabbath, could be done in this interval. All food must be prepared, all vessels washed, and all lights kindled, before sunset. The money girdle must be taken off, and all tools laid aside.

"On Friday, before the beginning of the Sabbath," said one law, "no one must go out of his house with a needle or a pen, lest he forget to lay them aside before the Sabbath opens. Every one must also search his pockets at that time, to see that there is nothing left in them with which it is forbidden to go out on the Sabbath." The refinements of rabbinical casuistry were, indeed, endless. To wear one kind of sandals was carrying a burden, while to wear another kind was not.

One might carry a burden on his shoulder, but it must not be slung between the two. It was unlawful to go out with wooden sandals or shoes which had nails in the soles, or with a shoe and a slipper, unless one foot were hurt.

It was unlawful for any one to carry a loaf on the public street, but if two carried it, it was not unlawful. The Sabbath was believed to prevail in all its strictness, from eternity, throughout the universe. All the rabbinical precepts respecting it had been revealed to Jacob from the originals on the tablets of heaven. Even in hell the lost had rest from their torments on its sacred hours, and the waters of Bethesda might be troubled on other days but were still and unmoved on this.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 91.

Ridiculous Regulations

You must not walk through a stream on stilts, for you really carried the stilts. A woman must not go out with any ribbons upon her unless they were sewed to her dress. A false tooth must not be worn. A person with the toothache might not rinse his mouth with vinegar, but he might hold it in his mouth and swallow it.

No one might write down two letters of the alphabet. The sick might not send for a physician. A person with lumbago might not rub or foment the affected part.

A tailor must not go out with his needle on Friday night, lest he should forget it, and so break the Sabbath by carrying it about.

A cock must not wear a piece of ribbon around his leg on the Sabbath, for this would be to carry something!

Shammai would not intrust a letter to a pagan after Wednesday, lest he should not have arrived at his destination on the Sabbath. He was occupied, we are told, all the week thinking how he should keep the Sabbath.

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. I, p. 432. Foot-note.

Foolish Quibble about Carrying a Handkerchief

The following is a specimen of the puerilities enjoined and enforced by their learned rabbis:—A Jew must not carry on the Sabbath even so much as a pocket handkerchief, except within the walls of the city. If there are no walls it follows, according to their perverse logic, that he must not carry it at all! To avoid this difficulty, here in Safed, they resort to [this]:

Poles are set up at the ends of the streets, and strings stretched from one to the other. This string represents a wall, and a conscientious Jew may carry his handkerchief anywhere within these strings.

I was once amused by a devout Israelite who was walking with me on his Sabbath. When we came to the end of the street the string was gone, and so by another fiction he was at liberty to go on without reference to what was in his pocket, because he had not passed the wall!

The Land and the Book, William McClure Thomson, Vol. II, (chapter) 19.

He Found It a Law, and Left It a Privilege

He protested against the spirit which, on this memorial day of emancipation, manacled the hands and the hearts of the children of God. He repelled with especial indignation the idea that its hours were too sacred for labors of mercy and of love. He took from it nothing but its chains. He found it a day of rest to the body, but of weariness to the spirit. He left it a day no less of refreshment to the mind and of recreation to the soul. He found this cutting from the tree of life, a dead form, leafless, blossomless. He infused it with new life, clothed it with verdure, and filled its branches with the singing of birds. He found it a law; he left it a privilege.

As a gardener in autumn guards his more delicate plants by enwrapping them with straw, so the Jews had endeavored to preserve this their ancient Sabbath by wrapping it around with dead traditions which they called "guards of the law." Jesus tore off these wrappings. The Pharisees cried out against the desecration. But the spring had come. And Christ preserved the Sabbath which to their eyes he seemed to be destroying by endowing it with a new life in itself—a life which these wrappings were repressing, and ere long would have extinguished.

But this was not all. The Pharisaic Sabbath was the stronghold of Pharisaism. It was to the Jews what the cross is to the Roman Catholic, the emblem of his religion. A day of ceremonies, it was the very heart of ceremonialism. It was, therefore, the first objective point of Christ's attack. A wise general, he struck for the key of the Pharisaic position. By open, flagrant, repeated, and purposed violations of the Pharisaic traditions, he inaugurated the conflict not merely between himself and the Pharisees, but between spiritual life and ceremonial law.

Jesus of Nazareth, Lyman Abbott, p. 205.

"The Sabbath Was Made for Man"

"Look!" exclaimed the Pharisees to Him, "how they are doing on the Sabbath what is not allowable."

"Did you never read," replied He, "what David did when he had need, and was hungry, he as well as those who were with him? How, during the time that Abiathar was High Priest, he

entered the house of God, and ate the shew-bread—which was permitted to be eaten by none but the priests—giving also to those who accompanied him?

"The day of rest," He added, "came for the sake of man; not man for the purpose of the Sabbath; so that the Son of Man is also Master of the Sabbath."

Mark ii. 24–28. *The New Testament in Modern English*, Ferrar Fenton, p. 69.

XIV

GOING ABOUT GALILEE WITH THE TWELVE

What is that ye came to note—
A young Man preaching from a boat?
—*Clough.*

Left All and Followed Him

He said to Simon :

"Push off into deep water, and all throw out your nets for a haul."

"We have been hard at work all night, Sir," answered Simon, "and have not caught anything, but, at your bidding, I will throw out the nets."

They did so, and enclosed such a great shoal of fish that their nets began to break. So they signaled to their partners in the other boat to come and help them ; and they came and filled both boats so full of fish that they were almost sinking. When Simon Peter saw this, he threw himself down at Jesus' knees, exclaiming :

"Master, leave me, for I am a sinful man ! "

For he and all who were with him were lost in amazement at the haul of fish which they had made ; and so, too, were James and John, Zebediah's [Zebedee's] sons, who were Simon's partners.

"Do not be afraid," Jesus said to Simon ; "from to-day you shall catch men." And, when they had brought their boats to shore, they left everything, and followed him.

Luke v. 4–11. *The Twentieth Century New Testament in Modern English*, p. 114.

"Depart from Me!" Yet Let Me Stay

A busy scene followed. The instinct of work first prevailed. Simon and Andrew beckoned to Zebedee and his sons and servants to come in their boat and help to save the miraculous draught and straining nets ; both boats were filled to the gunwale with the load ; and at the first moment that the work was finished, and Peter recognised the whole force of the miracle, he falls,

with his usual eager impetuosity, at his Master's feet—to thank Him? to offer Him henceforth an absolute devotion?—No, but (and here we have a touch of indescribable truthfulness, utterly beyond the power of the most consummate intellect to have invented) to exclaim, "Depart from me, for I am a sinful man, O Lord!" A flash of supernatural illumination had revealed to him both his own sinful unworthiness and who He was who was with him in the boat. It was the first impulse of fear and amazement, before they had had time to grow into adoration and love. St. Peter did not *mean* the "Depart from me;" he only meant—and this was known to the Searcher of hearts—"I am utterly unworthy to be near Thee, yet let me stay."

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. I, p. 243.

Choosing a Publican

Matthew's Own Account

And passing on from there, Jesus saw a man named Matthew, sitting at the custom-house; and He said to him,

"Follow Me!"

And arising, he did follow Him.

Matthew ix. 9. *The New Testament in Modern English*, Ferrar Fenton, p. 41.

Mark's Account

He afterwards went out again by the lake; and all the crowd coming to Him, He taught them. And as He was passing along, He noticed Levi, son of Alphæus, sitting at the custom-house; and He said to him,

"Follow Me!"

So starting up he followed Him.

Mark ii. 13, 14. *The New Testament in Modern English*, Ferrar Fenton, p. 69.

A Tax Collector Gives up His Position

As I came near to the white walls of Kaphar-nahum (Capernaum), I beheld the house of the tax-gatherer, which stood by the gate, where all who brought anything into the city must pay their taxes to the publican, or collector of taxes. There was a crowd around the house, and much talking; and I said, "They are disputing his demands, and seeking to avoid paying the tax;" for very frequent and bitter were the quarrels concerning taxes.

The great publicans at Rome bought from the Senate the right to tax our province of Syria, and sold this right to other publicans. So each grasped all he could extort from the nation. They were like robbers, or like hungry wolves, and were hated by the people. I had known well the man who held this place at Kaphar-nahum (Capernaum), and loved him as a dear friend. He was called Levi-Matthew, son of Alphæus. He was better than the others, and did much good with his badly gained money.

As I approached, I saw Levi talking with those who stood around, and some of his servants were collecting and packing in boxes his rolls of accounts; and I said, "O Levi! May blessings wait on thee! Dost thou go from this place, and hath thine office been taken from thee?"

He replied "Mine office hath not been taken; but I have given it up, and collect taxes no more. These friends lament, for they think that perchance a more cruel man than I may come into my place; yet I hope not, for the people have need of all they have, and with difficulty pay their tax." I said, "But why dost thou quit thine office, O Levi? Though they mock at thee because of it, and spit on the ground as they pass, yet many, I know, would willingly take it themselves, for it is full of profit."

But Matthew (which is Levi), the son of Alphæus, answered and said, "I have been called to-day to be a follower and a scholar of the new prophet, my kinsman, Jesus of Nazirah (Nazareth). I so love and honor him, that I shall leave all, and go wherever he desires. But tell me, Thomas, whence comest thou? It is long since I have seen thee. Come with me to my home, and let us talk together; and I will make thee known unto the prophet, for he cometh to-day unto the feast which I give those who have been my companions and friends in my business. All the great publicans will be there, and others also. Though many hate us, and will not speak to us, nor eat with us, many others, as thou knowest, refuse not to salute us."

Life and Times of Jesus as Related by Thomas Didymus, James Freeman Clarke, p. 142.

Matthew's Farewell Reception

Then Levi prepared a large reception at his own house; and a great company of tax-farmers and others were reclining together with Him.

But the professors grumbled about them; and the Pharisees said to His disciples:

"Why does He eat and drink among these tax-farmers and sinners?"

Luke v. 29, 30. *The New Testament in Modern English*, Ferrar Fenton, p. 95.

Celebrating a Unique Event

It was natural, therefore, that Matthew should celebrate an event so unique as his call, by a "great feast in his house," in honour of Jesus; and no less so that he should invite a large number of his class, to rejoice with him at the new era opened to them, or that he should extend the invitation to his friends of the proscribed classes generally.

A number of persons in bad odour with their more correct fellow-citizens were, hence, brought together by him, along with the publicans of the locality, to do Jesus honour: persons branded by public opinion as "sinners," a name given indiscriminately to usurers, gamblers, thieves, publicans, shepherds, and sellers of fruit grown in the sabbath years. It might have seemed doubtful whether Jesus would sit down with such a company, for even with us it would be a bold step for any public teacher to join a gathering of persons in bad repute. The admission of Matthew to the discipleship must have seemed to many a great mistake. Nothing could more certainly damage the prospects of Jesus with the influential classes, or create a wider or deeper prejudice and distrust.

But nothing weighed for a moment with Him against truth and right. His soul was filled with a grand enthusiasm for humanity, and no false or narrow exclusiveness of the day could be allowed to stand in its way. He accepted the invitation with the readiest cheerfulness, and spent the evening in the pleasures of friendly social intercourse with the strange assembly.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 30.

"Those Who Are Healthy Do Not Need a Physician"

And later on he was in his house at table, and a number of tax-gatherers and outcasts took their places at table with Jesus and his disciples; for many of them were following him. When the teachers of the Law belonging to the party of the Pharisees saw

that he was eating in the company of such people, they said to his disciples:

"He is eating in the company of tax-gatherers and outcasts!"

Hearing this, Jesus said:

"It is not those who are in health that need a doctor, but those who are ill. I did not come to call the religious, but the outcast."

Mark ii. 15-17. *The Twentieth Century New Testament in Modern English*, p. 8.

"Tax-gatherers and ——!"

The hatred and contempt for those of their countrymen who, under such circumstances, took service under the associations of publicans farming the odious taxes, as collectors, may be imagined. The bitter, relentless contempt and loathing towards them knew no bounds.

As the Greeks spoke of "tax-gatherers and sycophants," the Jews had always ready a similarly odious association of terms, such as "tax-gatherers and sinners," "tax-gatherers and heathen," "tax-gatherers and prostitutes," "tax-gatherers, murderers, and highway robbers," in speaking of them. Driven from society, the local publicans became more and more the pariahs of the Jewish world.

The Pharisee stepped aside with pious horror, to avoid breathing the air poisoned with the breath of the lost son of the House of Israel, who had sold himself to a calling so infamous. The testimony of a publican was not taken in a Jewish court. It was forbidden to sit at table with him, or to eat his bread.

The gains of the class were the ideal of uncleanness, and were especially shunned, every piece of their money serving to mark a religious offence. To change coin for them, or to accept alms from them, defiled a whole household, and demanded special purifications.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 273.

"The Lost" Are Not Lost to Him

The joy that attended the "good-news" preaching of The Carpenter can with difficulty be imagined by moderns, accustomed to view religion as a scourge, a cult for the dying, a system of world renunciation.

Jesus was not afraid of the good things of this world. His message had for its purpose the recovery of their earth heritage on the part of the disinherited classes. That term, "the lost," as it appears on his lips, repays study. It has not the idea of moral failure which the term has come to connote to-day. It has reference rather to social outlawry. . . . Society has disinherited . but God has not disinherited them.

The Call of The Carpenter, Bouck White, p. 103.

"Can the Sons of the Bride-Chamber Fast?"

Then come to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

Matthew ix. 14. American Revision.

And Jesus said unto them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with them? But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days.

Luke v. 34, 35. American Revision.

Old Garments and Old Wine-Skins

And he spake also a parable unto them; No one tears a piece from a new garment and puts it upon an old garment; else he will tear the new, and also the piece from the new will not agree with the old.

And no one puts new wine into old wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. But new wine must be put into fresh wine-skins. And no man having drunk old wine desires new: for he says, The old is better.

Luke v. 36–39. Revised Version, using Marginals, etc.

New Wine Already Bursting Their Old Bottles

The new wine was thus already bursting the old bottles, and the result could not be doubtful. Conservatism felt itself imperiled, for it had been weighed, and found wanting.

The priesthood had become a dividing wall between God and Israel. The religious decay of the nation found in it its expression. The sacrifices were mere outward forms; the Temple, notwithstanding the glory with which Herod's love of magnificence and

hypocritical piety had adorned it, was a symbol of exclusiveness, intolerance, and hatred of humanity at large ; the high officialism of the day was a dam against every reform, every breath of fresh religious thought, and every attempt at a purer spiritual life.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 102.

Going about, Preaching and Healing

And Jesus went about in all Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing all manner of disease and all manner of sickness among the people.

And the report of him went forth into all Syria : and they brought to him all that were sick, holden with divers diseases and torments, demoniacs, and epileptic, and palsied ; and he healed them.

And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judea and from beyond the Jordan.

Matthew iv. 23–25. Revised, with Marginals, etc.

A Region of Energy and Prosperity

Galilee was the most northerly of the four provinces into which Palestine was divided. It was sixty miles long by thirty broad ; that is to say, it was less than some of our . . counties. . . . It consisted for the most part of an elevated plateau, whose surface was varied by irregular mountain masses. Near its eastern boundary it suddenly dropped down into a great gulf, through which flowed the Jordan, and in the midst of which, at a depth of five hundred feet below the Mediterranean, lay the lovely, harp-shaped Sea of Galilee.

The whole province was very fertile, and its surface thickly covered with large villages and towns. The population was . dense. . . . But the center of activity was the basin of the lake, a sheet of water thirteen miles long by six broad. Above its eastern shore, round which ran a fringe of green a quarter of a mile broad, there towered high, bare hills, cloven with the channels of torrents. On the western side, the mountains were gently sloped and their sides richly cultivated, bearing crops of every description ; while at their feet the shore was verdant with luxuriant groves of olives, oranges, figs, and every product of an almost tropical climate. At the northern end of

the lake the space between the water and the mountains was broadened by the delta of the river, and watered with many streams from the hills, so that it was a perfect paradise of fertility and beauty. It was called the plain of Gennesaret, and even at this day, when the whole basin of the lake is little better than a torrid solitude, is still covered with magnificent corn [grain] fields, wherever the hand of cultivation touches it; and, where idleness leaves it untended, is overspread with thick jungles of thorn and oleander.

In our Lord's time, it contained the chief cities on the lake, such as Capernaum, Bethsaida, and Chorazin. But the whole shore was studded with towns and villages, and formed a perfect beehive of swarming human life. . . . The waters of the lake teemed with fish, affording employment to thousands of fishermen. Thousands of boats for fishing, transport, and pleasure moved to and fro on the surface of the lake, so that the whole region was a focus of energy and prosperity.

The Life of Jesus Christ, Rev. James Stalker, M. A., p. 58.

Men Obeyed without Understanding Him

Galilee was at his feet. Just then he could have done anything with Galilee. The neighboring provinces overflowed on the lake side for his sake; Judea sought him and studied him; and even Jerusalem had her delegates at his mass meetings. The clergy and officers of his church had begun to observe him. His audiences were numbered by thousands. His patients were never numbered. Sickness, misery, sin and shame swept against his heart as the winds swept Gennesaret, whose shape was like a harp. Both audiences and patients were increasing with appalling force. He could get little sleep. Rest was impossible. He had scarcely time to eat, and his nervous vigor was so taxed that food was taken with difficulty.

It had become necessary for him to own or to control a boat for his frequent trips across the lake, that he might push out into the water and so use the deck as a pulpit, putting a space between himself and the masses which would otherwise have disabled him from addressing them. Wherever he went, he took and left crowds. He was trampled by humanity. He was almost crushed by its near proximity. The pressure of its woe closed upon him

till he could have cried out for agony from his delicate perception of what that meant. The sense of its taint bruised against his exquisite purity till he could have shrunk away forever, from sheer moral recoil, out of repulsive contact. He never did.

He had not an atom of false sensitiveness. His delicacy had not a morbid nerve in it. He took the world as he found it. But he did not, he would not, he could not leave it so. Where he was, vice hung its head. Where he trod, virtue was the only comfortable thing. Misery crept like a child to his arms. Assuagement was in his touch, because pity and power held the balance of his impulses. His life was as foreign to every conception of life held by the people of his times as the unknown continents of the western hemisphere. He passed through Palestine like a new law of moral science, which men obeyed without understanding.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 162.

Preaching to the Crowds from a Boat Pulpit

Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat.

Luke v. 1–3. American Revision.

And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him, for he had healed many.

Mark iii. 9, 10. American Revision.

A Boat Followed Him along the Shore

It was even found necessary that a boat should attend Him, as He journeyed along the shore, that He might betake Himself to it when the throng grew oppressive. Miraculous cases in great number increased the excitement, many who crowded round Him finding relief by touching even His clothes, and unclean spirits falling down before Him in involuntary confession of His being the Son of God.

WAITING FOR THE YOUNG RABBI

But though His pity would not refuse to heal any who came, He still sought to avoid the offence of too great notoriety, by requiring secrecy. His gentle and unostentatious progress was in such vivid contrast to the noisy and disputatious ways of the rabbis, that St. Matthew saw in it a fulfilment of the Messianic visions of Isaiah, for He did not strive, nor cry aloud, nor was His voice heard in the streets, and in His tender gentleness He would not break a bruised reed, or quench even the smoking flax.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 103.

What Was It Ye Went out to See?

Across the sea, along the shore,
In numbers more and ever more,
From lonely hut and busy town,
The valley through, the mountain down,
What was it ye went out to see,
Ye silly folk of Galilee?
The wind that in the wind doth shake?
The weed that washes in the lake?
The reeds that waver, the weeds that float?—
A young man preaching in a boat. . . .

A prophet? Boys and women weak!
Declare, or cease to rave;
Whence is it he hath learned to speak?
Say, who his doctrine gave?
A prophet? Prophet wherefore he
Of all in Israel tribes?—
He teacheth with authority,
And not as do the scribes.

"*What Went Ye out for to See?*" Arthur Hugh Clough, *Poetical Works*, p. 76.

Founding a Kingdom on Personal Love

"The love of Christ" was to be the watchword of His followers in all ages; the sentiment that would nerve them to endure triumphantly the bitterest persecutions, and even death: that would constrain them to life-long devotion to His cause; in obedience to His commands, and in imitation of His example.

The words of a future disciple, St. Paul, would be only the utterance of all others worthy the name, in every age. "The love of Christ constraineth us."

With St. John, they would "love Him because He first loved us."

He had established a kingdom, for the first and only time in history, on personal love to the founder, and it was necessary that He should definitely reveal Himself in His spiritual relation to it as, henceforth, its recognised Messiah-King.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p 224.

The Happiest Time in His Mother's Life

This was the happiest time in Mary's later life. Perplexity and trouble lay behind her. Anguish ineffable lay before her. But for the moment she knew a little comfort. Family friction no longer annoyed her in her relations to her Son. In this respect she had asserted herself. She no longer brought to him or suffered to be brought to him any criticisms on his judgment or his conduct. She was convinced that he was not to be interfered with. She bowed to his superiority with more than usual maternal adoration.

The thought of his mystical birth, the belief in his mystical mission, for so many years submerged in her mind, had now come uppermost. Feeling a little as if she had wronged him by having ever listened to what the other children thought or said about him; filled with a noble sadness for any hour in which she had ever wondered or questioned whether he were fated to grow into a grand destiny, she plunged herself into the beautiful devotion which only a woman may know and show, and only for a great son.

The presence of his mother was an inexpressible comfort to Jesus in his homeless and wandering life. With starting tears we thank God that he had it, and had it just when he did. For he stood trembling on the height of his success; filled with the perplexing weariness, with the vague portents slowly assuming distincter outlines, that besieged him in the last days before the decline of his fortunes set in.

He moved apart from his dearest friendships in the inexorable loneliness which nothing but utter love could approach; and the love of a mother who does not ask to understand, only to give, was at times the only one which his hurt and patient heart could bear.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 203.

Admiration Melted into Adoration

Idyllic days followed. It was perhaps now that, for the first time, He began to teach in the open air. The local synagogues could not contain the throngs of those who sought to see and hear Him. Sometimes He sat upon a hillside and discoursed to these eager throngs, who forgot all sense of time while He spoke. At other times a friendly fisherman lent Him his boat, and from it He would address a great multitude that stood upon the shores of the lake.

In the bright spring weather, when all nature was fermenting with new life, His own mind expanded with a similar joy of growth. He uttered exquisite truths with the ease and felicity of a poet who is assured of the boundless resources of his own genius. He scattered gems of thought with a prodigal profusion. Admiration melted into adoration. The multitude followed Him from place to place, with the growing sense that here was One whom it would be good to follow to the world's end.

The Life of Christ, William J. Dawson, p. 83.

He Chose Twelve Whom He Named Apostles

And it came to pass in these days, that he went out into the mountain to pray ; and he continued all night in prayer to God. And when it was day, he called his disciples ; and he chose from them twelve, whom also he named apostles: Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James the son of Alphæus, and Simon who was called the Zealot, and Judas the son of James, and Judas Iscariot, who became a traitor.

Luke vi. 12-16. American Revision.

The Four Lists of the Twelve Compared

Simon,	Simon,	Simon,	Peter,
Andrew,	James,	Andrew,	John,
James,	John,	James,	James,
John,	Andrew,	John,	Andrew,
Philip,	Philip,	Philip,	Philip,
Bartholomew,	Bartholomew,	Bartholomew,	Thomas,
Thomas,	Matthew,	Matthew,	Bartholomew,
Matthew,	Thomas,	Thomas,	Matthew,
James of Alphæus,	James of Alphæus	James of Alphæus,	James of Alphæus,
Lebbæus,	Thaddæus,	Simon the Zealot,	Simon the Zealot,
Simon the Cananæan,	Simon the Cananæan,	Judas of James,	Judas of James.
Judas Iscariot.	Judas Iscariot.	Judas Iscariot.	
Matt. x. 2-4.	*Mark* iii. 16-19.	*Luke* vi. 14-16.	*Acts* i. 13.

W. W.

Where Each of Them Had Lived

Christ laid no stress on their former social position, or religious party, for they included, on the one side, a publican, who was also a Levite, and on the other, one who had belonged to the ultra-puritan zealots, the fanatical party of Judas the Galilean. Nor did He require them to be unmarried, for Peter, we know, had a wife, and if we may trust the tradition of the Armenian Church, the only apostles who were single were the sons of Zebedee, and Thomas.

The Capernaum circle yielded Him no fewer than seven of the twelve,—Peter, and his brother Andrew, who lived with him; two sons from the house of Zebedee—James and John; two sons of Alphæus,—James the Little, and Jude, who is commonly distinguished as Lebbæus, the stout-hearted,—or Thaddæus, the brave. The publican Matthew was also from Capernaum, and was the third from the household of Alphæus, if the name refer to the father of James the Little and Jude; and Philip belonged to the village of Bethsaida in its immediate neighbourhood, making in all, eight of the twelve, virtually from the same favoured place. Of the remaining four, Nathanael, the son of Talmai, the Bartholomew of our version, was from Cana, on the north side of the plain of El Battauf, on which Jesus had so often looked down from the Nazareth hill top.

Thomas—ready to die, but slow to believe: manly and full of grave tenderness,—whose Hebrew name was sometimes turned into the Greek equivalent Didymus, "the twin,"—was the same person,—one tradition says,—as Judas, the brother of Jesus, as if Mary had had a double birth, after bearing her eldest son. If so, one of the household amongst whom our Saviour had grown up, one son of His mother, redeemed the general coldness of the rest.

The name of Simon the Zealot, another Galilean, and that of the only apostle from Judea,—Judas, the traitor, of the village of Kerioth, in the south of Judah—close the list.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 43.

Illiterate but Not Ignorant

Illiterate though they were, these first disciples were not altogether ignorant men, nor chosen, as is sometimes imagined, from among the lowest classes. They were men of what we

should call a religious nature. Four of them Jesus found at the ford of Bethabara, listening with attentive ears to the words of John the Baptist. A fifth had evidently looked with them for the coming of the hope of Israel.

They were not without some culture. They probably had, all of them, enjoyed the benefits of that popular education which even in those degenerate days characterized Judaism. Philip and Peter were both acquainted with the Greek language. The former was perhaps a Hellenist by birth ; at least his name would indicate this. The same may be said of Andrew.

Matthew was a ready and methodical writer. The effect of his training as a keeper of the public moneys is to be easily seen in his Gospel, the most systematic and orderly in its arrangement of the four.

Peter was a man of considerable means, lived in his own house, where he hospitably entertained Jesus, and evidently considered that he had made no little sacrifice in leaving his business to follow Christ.

James and John lived with their father, who was able to keep hired servants, and to carry on his fishing operations on a somewhat extensive scale. The latter had such relations with the high priest as gave him easy access to the palace.

On the whole, it may be inferred that Jesus chose his apostles from that middle class which Abraham Lincoln has called "the plain people," to which by his earthly birth Jesus himself belonged, and from which God's providence has generally chosen the world's great men.

Jesus of Nazareth, Lyman Abbott, p. 217.

The Sea of Galilee

I have a longing in my soul
The little lake to see,
Where Jesus walked and worked and talked—
The Sea of Galilee.

A sapphire deep in setting old—
Dear gem of all the earth !
For in it shone the face of One,
Whose love gives life its worth.

Galilee, Wayne Whipple, *Zion's Herald*, Vol. LXXVII, June 7, 1899, p. 720.

XV

THE SERMON, THE PRAYER AND THE RULE

Truths divine came mended from that tongue.
—*Pope.*

Going to Hear the Young Rabbi Preach

THE people, both men and women, were gathered together along the sides of the hill above a little valley. They sat on the grass, under the shade of the palms and oaks, which grew side by side in this fortunate land. And the murmurs of waters descending from above was in our ears.

Then I saw the Teacher come down the mountain from above, where he had passed the night in prayer (as some of his disciples told me), while the disciples slept on the grass. Such was the custom of the Teacher. He had no fixed hours of prayer, like the Pharisees; but when he went forth to any work, or when he did any important action, he prayed beforehand for power to do it aright, calling on God, as father, to aid him in his task. Thus the Helper was always near when he needed help. But because he did not pray according to the prayer of formality, at fixed seasons, men said of him that he had no religion, but was only a man of morality. Thus men judge by appearances, and not righteously.

And, behold! as I drew near, the Teacher had seated himself on a stone to speak. And when he had lifted up his eyes toward the people, who sat around and above him on the sides of the hill, he opened his mouth, and spoke of the kingdom of heaven, which we all hoped soon to see in our land. First of all he told us who were to belong to the kingdom, and how happy they would be as servants of the King who was to come, even the Messiah. I well remember the first word he spoke; for it fell on my ear with a tone and power which aroused my soul to listen. The word was,—

"*Blessed!*"

And then he paused, and looked around with eyes full of pity, as he saw the poor people, so wretched, so forlorn, hungry, and half-naked (for there were many of these who had been plundered of all they had by Roman soldiers), and many sick, also; others, moreover, who were rich and well, with some rulers and scribes among them. And all listened with eagerness for the words of his lips.

Life and Times of Jesus as Related by Thomas Didymus, James Freeman Clarke, p. 151.

"Blesseds" and "Woes"

And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

Matthew v. 1–12. American Revision.

But woe unto you that are rich! for ye have received your consolation.

Woe unto you, ye that are full now! for ye shall hunger.

Woe unto you, ye that laugh now! for ye shall mourn and weep.

Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

Luke vi. 24–26. American Revision.

The Beginning of the Sermon on the Mount

"Blessed are ye poor," said he again; "for ye are nearer to the kingdom of God than if ye were rich." And then he stopped a moment, and spoke once more :—

"But blessed are ye whose souls are poor; for the kingdom of God has come unto you to make your souls rich.

"Blessed are ye that weep now, and are sad; for your sadness shall be turned to joy."

And he went on, and pronounced those really blessed and fortunate who were persecuted, hated, and reviled, and whom men should cast out, because they were the friends of the Son of Man.

And I said to Matthew, "Who, then, is this Son of Man." But he made no reply.

And the Teacher went on and said, "Blessed are the meek, and the merciful, and the peacemakers, and the pure in heart, and all who seek to be righteous." And he said that all these were the true sons of the kingdom. And I was greatly astonished, both at his majesty with which he spoke, and at the nature of his teaching.

Life and Times of Jesus as Related by Thomas Didymus, James Freeman Clarke, p. 152.

The Beatitudes a Bill of Rights

. Luke's version gives the Beatitudes in a rough but fiery strength. And we discover that The Carpenter's reference to the "poor in spirit" was in order that they might get over being poor in spirit; he insisted that they were inheritors, in order to rouse them up to claim their inheritance. To the hungry he promised a state of society in which they would no longer be on short rations, nor would the sorrowful then be called upon to endure the brutalities which were turning their day into night.

Those "Blesseds" were words of compliment and cheer to working people, and were designed to awaken their self-respect to a point where they would stand up against the invader. The Carpenter believed in the dignity of labor. . . . "Blessed therefore, are ye that hunger now, for ye shall be filled; blessed are ye that weep now, for ye shall laugh; blessed are ye when the framers of social caste separate you from their company because

you are a workingman and are followers of me, a workingman ; for in the kingdom of self-respect that is coming, your reward shall be great."

Those "Beatitudes" constitute a Bill of Rights. The Sermon on the Mount ranks high among the inflammatory manifestos of the world.

The Call of The Carpenter, Bouck White, p. 108.

"Woe unto You of Whom 'The System' Speaks Well!"

Quite otherwise than in this congratulatory strain shall we find him speaking when he is outside of Galilee, amongst Judea's upper-class circles. And even now—in Luke—he follows up his "Blesseds" with another series . . . his "Woes" to the parasite, the exploiter, the well-fed idler. "Woe unto you that are rich ! Woe unto you that are full ! Woe unto you that laugh in your cushioned places of ease ! Woe unto you of whom 'The System' speaks well !"

The "world," as Jesus used the term, meant not the physical as distinguished from the spiritual. . . . By it he meant the banded exploiters at the top of society who spend wealth that they have not created, and therefore spend it vaingloriously. Earned wealth is good, but unearned wealth is a corrosive in any man's life. And this class of privileged ones, receiving revenue unrighteously and therefore spending it unrighteously, is what Jesus signified by the "world." "If the world hate you, ye know that it hated me before it hated you."

The Call of The Carpenter, Bouck White, p. 109.

The Salt and the Light

"You are the salt of the earth ; but if the salt should lose its strength, with what can itself be salted ? It is then good for nothing, but to be flung out and trodden under foot by mankind.

"You are the light of the world. A town built upon a hill cannot be concealed. A lamp is never lighted and placed under a corn measure, but upon the lampstand ; and it gives light to all those in the house. Thus let your light shine in the presence of mankind ; so that they may see your good conduct, and praise your Father who is in heaven."

Matthew v. 13–16. *The New Testament in Modern English*, Ferrar Fenton, p. 37.

Against Vows and Retaliation

"Again, you have heard that to our ancestors it was said —

"'Thou shalt not break an oath, but thou shalt keep thine oaths as a debt due to the Lord.'

"I, however, say to you that you must not swear at all, either by Heaven, since that is God's throne, or by the earth, since that is his footstool, or by Jerusalem, since that is the city of the Great King. Nor should you swear by your head, since you cannot make a single hair either white or black. Let your words be simply 'Yes' or 'No'; anything beyond this comes from what is wrong.

"You have heard that it was said —

"'An eye for an eye and a tooth for a tooth.'

"I, however, say to you that you must not resist wrong; but, if any one strikes you on the right cheek, turn the other to him also; and, when any one wants to go to law with you, to take your coat, let him have your cloak as well; and, if any one compels you to go one mile, go two miles with him. Give to him who asks of you; and, from him who wants to borrow from you, do not turn away."

Matthew v. 33–42. *The Twentieth Century New Testament in Modern English*, p. 51.

"Resist Not Evil!"

I now understood the words of Jesus: "*Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil.*" Jesus' meaning is: You have thought that you were acting in a reasonable manner in defending yourself by violence against evil, in tearing out an eye for an eye, by fighting against evil with criminal tribunals, guardians of the peace, armies; but I say unto you, "Renounce violence; have nothing to do with violence; do harm to no one, not even to your enemy."

I understood now that in saying "Resist not evil," Jesus not only told us what would result from the observance of this rule, but established a new basis for society conformable to his doctrine and opposed to the social basis established by the law of Moses, by Roman law, and by the different codes in force to-day. He formulated a new law whose effect would be to deliver humanity from its self-inflicted woes. His declaration was: "You believe that your laws reform criminals; as a matter of fact, they only make more criminals. There is only one way to suppress evil,

and that is to return good for evil, without respect of persons. For thousands of years you have tried the other method, now try mine,—try the reverse."

My Religion, Count Leo Tolstoi, p. 38.

The Lord's Prayer in Old Saxon, by Alfred the Great

Among the noble reforms originated by Alfred the Great were the "Dooms," or statutes he framed for his people, beginning with the Ten Commandments. By his translations from the Bible Alfred did much toward the fulfilment of his own belief, oft repeated, "that all the freeborn youth of his kingdom should employ themselves on nothing till they could first read well the English Scripture."

Here is the Lord's Prayer of Alfred :

> Vren Fader dhic art in heofnas, sic gehalged dhin noma. To cymedh ric. Sic dhin uuilla sue is in heofnas and in eardho. Vren hlaf ofer uuirthe sel vs to daeg. And forgef us scylda vrna, sue uue forgefan sculdgun vrum. And no inlead vridk in costnung, al gefrig vrich from ifle.

The Lord's Prayer, in the Vulgate, ends with "Deliver us from evil."

The Wonder-Story of the English Bible, Wayne Whipple, from manuscript.

From Wycliffe's Bible

Oure fadir that art in heuenes halowid be thi name/thi kyngdom come to/be thi wille don in erthe as in heuene/ȝeue to us this day oure breed *ouir other substaunce*/forȝeue to vs oure dettis, as we forȝeuen to oure dettouris/lede us not in to temptacioun : but delyuer us from yuel amen/

From *Matthew* vi, Wycliffe's Translation, in 1380, before chapters were broken up into verses.

Tyndale's Translation

(The word "trespasses," for debts or sins, is not found in the modern translations, yet that is the form most used in the churches. The English Church took much of its ritual from the Tyndale Bible before the King James translation was made, in 1611.)

And when ye praye/bable not moche/as the hethen do : for they thincke that they shalbe herde/for their moche bablynges

sake. Be ye not lyke them therfore. For youre father knoweth wherof ye haue neade/before ye axe of him. After thys maner therfore praye ye.

O oure father which arte in heven/halowed be thy name. Let thy kyngdome come. Thy wyll be fulfilled/as well in erth/as it ys in heven. Geve vs this daye oure dayly breede. And forgeve vs oure treaspases/even as we forgeve oure trespacers. And leade vs not into temptacion: but delyver vs from evell. For thyne is the kyngedome and the power/and the glorye for ever. Amen.

From *Matthew* vi, Tyndale's Translation, 1534, before chapters were subdivided into verses.

From Luther's Bible

Our Father in the heaven. May thy name become hallowed. Thy kingdom come. Thy will come to pass on earth as in heaven. Our daily bread give us to-day. And forgive us our debts as we our debtors forgive. And lead us not into temptation, but deliver us from the evil. For thine is the kingdom, and the power, and the glory in eternity. Amen.

Matthew vi. 9–13. Luther's Original Translation, rendered literally by W. W.

From the Roman Catholic Bible

(*Commonly known as the Douay Bible. Old Testament first published at Douay, France, in* 1609, *the New Testament at Rheims in* 1582.)

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our supersubstantial bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation. But deliver us from evil. Amen.

St. Matthew vi. 9–13. Revised and published under the approval of the Most Reverend John Hughes, D. D., Archbishop of New York, with the imprint of T. W. Strong, 1872.

For All Races, All Ages

(*The Summing up of a Hindoo Leader*)

. . . I will . conclude with a few words on the model prayer of Christ. I consider it to be a marvelous utterance. Many consider it deficient in passion. To me, it has the calm hush . of the whole world's future. Not a sentence of that prayer has been exhausted in two thousand years. How many

thousand years will search its heights and depths! The more I gain in faith and lose in self, the more grows upon me the tranquil majesty of the Lord's Prayer. "Our Father which art in heaven" unites all mankind in the two-fold bond of filial and fraternal love. "Hallowed be thy name" concentrates all the essence of worship, holy hymn, and pious utterance. "Thy kingdom come" involves the prayer and effort of all religious dispensations. "Thy will be done on earth as it is in heaven" includes every aspiration after personal and social morality, and represents the practical application of the foregoing prayer.

The entire teaching of faith, resignation, and asceticism, with which the Sermon on the Mount is full, finds expression in the simple, childlike petition of "Give us this day our daily bread." The model prayer condenses its universal magnitude into a pathetic, personal character, when the Father is asked to "forgive us our trespasses as we forgive those who trespass against us." And this culminates in the supplication, "Lead us not into temptation, but deliver us from evil."

These seven prayers fit into each other like component parts of a finished piece of mechanism. They suit all races, all ages, all stages of personal and national progress. From the grandest to the humblest aspirations of humanity, they embody all, they represent everything. Each one of them can be separated into ten thousand prayers, each prayer equally real, equally sweet. Yes, the Lord's Prayer was the essence of Christ's prayerfulness. It was his inner, intense life, poured out into audible supplication. His utterances, his thoughts, his attitudes, his life, and his death, moulded into a model for all men to fall into, constitute the Lord's Prayer.

The Oriental Christ, P. C. Mozoomdar, p. 83.

Ask, Seek, Knock, for God Is Willing

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask for a loaf will he give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much

more shall your Father who is in heaven give good things to them that ask him?

Matthew vii. 7–11. American Revision.

The Golden Rule

As Found in Matthew.

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

Matthew vii. 12. Revised Version.

As Given by Luke.

And as ye would that men should do to you, do ye also to them likewise.

Luke vi. 31. Revised Version.

Hillel's Noble Answer Misleading

"All things, therefore, whatsoever ye would that men should do to you, do ye also to them, for this is the law and the prophets." The Law had said, "Thou shalt love thy neighbour as thyself," but it had meant by a neighbour a Jew or a proselyte, and had commanded the extirpation of the Canaanites, and sanctioned merciless war with the heathen around.

These grand words were, therefore, a rule for the nation towards its own members, but no great law for mankind. But Jesus ignores this narrowness, and proclaims all men brethren, as common children of one Father in Heaven. This golden rule had been proclaimed more or less fully before. It is found in Socrates and Menander, and even in the Chinese classics. Philo quotes, as an old Jewish saying, "Do not to others what you would be unwilling to suffer;" and the book of Tobit enjoins, "Do that to no man which thou hatest."

In the generation before Jesus it had been repeated by Hillel to a heathen, who mockingly asked him if he could teach him the whole Law while he stood on one foot. "What you would not like done to yourself, do not to thy neighbour," replied the rabbi —"this is the whole Law: all the rest is a commentary on it—go learn this." But, as Hillel gave it, this noble answer was only misleading.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 81.

"A New Spirit, Making the Letter New"

Also in that great saying which is now called "the commandment made of gold," "Do to others all things ye would they should do unto you," there was no newness in the letter. For I remember hearing that a Gentile once came to Shammai, and said, "Tell me the substance of the whole law, and all things essential therein, while I stand on one foot." And Shammai drove him away in anger. But he came to Hillel with this request; and Hillel replied, "Yea, verily, the whole law is here: 'That which is odious to thyself, do it not to thy neighbor.'"

Therefore I said, "The letter of this teaching is not new. It is not a new framework of thought, uttered in sayings not heard before; but it is the old and everlasting truth of all the religions of men, made alive once more for all men to believe: it is a new spirit, making the letter new." In spring all nature appears new, though the leaves of the fig and the vine are no novelties, but shaped exactly as they were last year.

Life and Times of Jesus, as Related by Thomas Didymus, James Freeman Clarke, p. 162.

The Golden Rule of Confucius

As a moralist he [Confucius] must always rank high among the teachers of mankind. Five hundred years before Christ he taught —in the negative form, it is true,—that "most unshaken rule of morality, and foundation of all social virtue," "All things whatsoever ye would that men should do unto you do ye even so to them." "What you do not," he said, "want done to yourself do not do to others." The difference between this and the Christian rule will at once be apparent; but it is nevertheless a notable fact that Confucius should have so nearly approached it.

Confucianism and Taouism, Robert K. Douglas, p. 143.

Like a Man of Authority

And it came about that when Jesus had finished these addresses, the crowd were astonished at His teaching; for He had been teaching them like a man possessing authority, and not as their professors.

Matthew vii. 28. *The New Testament in Modern English*, Ferrar Fenton, p. 40.

He Alone Had Sight

I sat alone in the shade of a terebinth tree, for the Teacher and the multitude were gone. "In truth," I said to myself, "the hearer was right who said that this man's teaching is not like that of the scribes. The scribes debate concerning every question, and give many reasons for the one side, and many for the other. They fill their mouths with arguments, and what one says another denies. They are ever seeking, but care little for finding; and thus a mist of doubt hangs over all matters. If Hillel and his school say this, then Shammai and his school say something different. In truth, they declare this uncertainty to be good; since it leaves the minds of the learned men free, so they examine always, yet are not they tied to any belief. But this makes of truth something for our amusement, and not that by which we live." For I had felt in myself the misery of an empty soul.

But our new Teacher, Jesus, seemed not like a seeker after truth, but as one who had found it; for, if a man has found a diamond, he does not give reasons to prove that he has found a diamond, but rather opens his hand, and shows it. Jesus opened his hand, and showed us the jewels of truth which he held therein. He gave no reasons, he used no arguments, but simply said, "Look, and see." Thus he differed from the scribes, and spoke with authority.

I have heard men speak with authority of another sort. They say, "Believe me: I know I am right. No one knows so much as I." Such men have the authority of will, but not that of knowledge. They believe as they choose, and so speak with a tone of violence; and, if opposed, they speak more loudly, and bear down the opposers. But he who is certain of what he says is not violent. If I talk with blind men, who see not the sun, I do not become wroth against them, but seek to explain to them what I see, saying, "Here is a house, and here a tree, and here a lake of water."

Thus spake Jesus, and we appeared to ourselves as blind men while he spake, and that he alone had sight.

Life and Times of Jesus as Related by Thomas Didymus, James Freeman Clarke, p. 164.

XVI

A HOPELESS LEPER, A CAPTAIN'S SLAVE, AND A WIDOW'S SON

One that was dead,
The only son of his mother, and she was a widow.
—*Luke* vii. 12.

His First Healing of a Leper

When Jesus had come down from the hill, great crowds followed him. And he saw a leper who came up, and bowed to the ground before him, and said:

"Master, if only you are willing, you are able to make me clean."

Stretching out his hand, Jesus touched him, saying as he did so:

"I am willing; become clean."

Instantly he was made clean from his leprosy; and then Jesus said to him:

"Be careful not to say a word to any one, but go and show yourself to the priest, and offer the gift directed by Moses, as evidence of your cure."

Matthew viii. 1–4. *The Twentieth Century New Testament in Modern English*, p. 54.

The Worst Form

As He descended the mountain, and was just entering one of the little towns, probably a short distance in advance of the multitude, who from natural respect would be likely to leave Him undisturbed after His labours, a pitiable spectacle met His eyes. Suddenly, with agonies of entreaty, falling first on his knees, then, in the anguish of his heart and the intensity of his supplication, prostrating himself upon his face, there appeared before Him, with bare head, and rent garments, and covered lip, a leper—"full of leprosy"—smitten with the worst and foulest form of that loathsome and terrible disease.

It must, indeed, have required on the part of the poor wretch a stupendous faith to believe that the young Prophet of Nazareth was One who could heal a disease of which the worst misery was the belief that, when once thoroughly seated in the blood, it was ineradicable and progressive. And yet the concentrated hope of a life broke out in the man's impassioned prayer, "Lord, if Thou wilt, Thou canst make me clean." Prompt as an echo came the answer to his faith, "I will: be thou clean."

All Christ's miracles are revelations also. Sometimes, when the circumstances of the case required it, He delayed His answer to a sufferer's prayer. But we are never told that there was a moment's pause when a *leper* cried to Him. Leprosy was an acknowledged type of sin, and Christ would teach us that the heartfelt prayer of the sinner to be purged and cleansed is always met by instantaneous acceptance. When David, the type of all true penitents, cried with intense contrition, "I have sinned against the Lord," Nathan could instantly convey to him God's gracious message, "The Lord also hath put away thy sin; thou shalt not die."

Instantly stretching forth His hand, our Lord touched the leper, and he was cleansed.

It was a glorious violation of the *letter* of the Law, which attached ceremonial pollution to a leper's touch; but it was at the same time a glorious illustration of the *spirit* of the Law, which was that mercy is better than sacrifice. The hand of Jesus was not polluted by touching the leper's body, but the leper's whole body was cleansed by the touch of that holy hand. It was even thus that He touched our sinful human nature, and yet remained without spot of sin.

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. I, p. 274.

The Friendly Roman Officer

After he had ended all his sayings in the ears of the people, he entered Capernaum.

And a certain centurion's servant, who was dear unto him, was sick and at the point of death. And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant.

And they, when they came to Jesus, besought him earnestly,

saying, He is worthy that thou shouldest do this for him; for he loveth our nation, and himself built us our synagogue. And Jesus went with them.

Luke vii. 1–6. American Revision.

He Told the Centurion He Would Come

Our blessed Jesus proceeded to Capernaum; but as he entered the city, he was met by a Roman centurion, who represented to him, in the most pathetic manner, the deplorable condition of his servant, who was grievously afflicted with a palsy. The compassionate Redeemer of the world listened attentively to his complaint, and immediately told him he would come and heal him. The centurion thought this too great a condescension to one who was not of the seed of Jacob, and therefore told him that he did not mean that he should give himself the trouble of going to his house, which was an honour he had not the least reason to expect, being confident that his word alone would be sufficient; disease and devils being as much subject to his commands as his soldiers were to him.

The Illustrated Life of Our Lord and Saviour Jesus Christ. The Rev. John Fleetwood, D. D., p. 87.

The Wonderful Faith of a Foreigner

There came to him a centurion, beseeching him, saying, "Lord, my servant is lying in the house sick of the palsy, grievously afflicted."

And he said to him, "I will come and heal him."

And the centurion answered and said, "Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed. For I also am a man of authority, having under myself soldiers: and I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes, and to my servant, 'Do this,' and he does it."

And when Jesus heard it, he marveled, and said to those that followed, "Verily I say to you, I have not found so great faith, no, not in Israel! And I say to you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the

kingdom shall be cast forth into the outer darkness; there shall be the weeping and gnashing of teeth."

And Jesus said to the centurion, "Go thy way; as thou hast believed, so be it done to thee."

And the servant was healed in that hour.

Matthew viii. 5–13. Revised Version, using Marginals, etc.

"I Have Not Found Such Faith Even in Israel

Jesus stopped full of astonishment. The humility and trust of this Gentile touched him.

"Verily I say unto you," he cried, "I have not found so great faith, no, not in Israel."

His thoughts, which always extended far beyond the immediate present, pictured in this man the whole Gentile world, which was to do honour to him, whom the Jews should reject.

"Many shall come," said he, "from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of heaven. But the children of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth."

Then replying to the friends of the centurion, "Go and say to the centurion, that it shall be done unto him as he has believed."

Jesus Christ, The Rev. Father Didon, Vol. I, p. 344.

And they that were sent, returning to the house, found the servant whole.

Luke vii. 10. American Revision.

Nearing the Town of Nain

Soon after this, He proceeded to a town called Nain; and His disciples accompanied Him, together with a large crowd.

Now as He came near to the gate of the town, they were carrying out, dead, an only son of his mother, and she was a widow; and many of the inhabitants of the town were with her.

Luke vii. 11, 12. *The New Testament in Modern English*, Ferrar Fenton, p. 98.

"What Is the Rabbi Doing?"

They were traveling towards a little Galilean town (its name was Nain; "The Delightful"),—he still silent, and the whole

company quieter than usual,—when they saw before them, as evening came on, the sombre movement of a funeral procession, preceded by women, a custom peculiar to Galilee. Hired mourners were chanting:

"Alas, the hero!
Alas, alas, the lion!"

The air was so still that the sound of the dirge came mournfully to a distant ear.

By the impressive Oriental custom, courtesy required each traveler to stop his journey and join the mourners. The dead and the bereaved might be strangers, but grief was the awful acquaintance of all humanity.

Jesus and his followers, obeying the etiquet of the occasion, moved up to attach themselves to the cortège which was slowly winding its way to the burial. One of the beautiful but hopeless names given by the Hebrews to the grave was, The House of Eternity. Many of them had but little if any hope of life beyond, and the dreariness of their funerals had not much to relieve it.

But what was the Rabbi doing? Etiquet did not call upon him to give orders to the burial procession. Custom did not allow him to stop the bearers. Yet they had stopped. Jesus himself pushed forward to the wicker bier, and stood resolutely beside it. The spectators were somewhat shocked when they saw the Rabbi, who was neither a natural nor a hired mourner, so concerning himself with this funeral.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 176.

"Young Man, I Say, Arise!"

And when Jesus saw her, he took pity on her, and said to her, "Weep not."

And he came near and touched the bier: and the bearers stood still. And he said, "Young man, I say to thee, Arise!"

And he that was dead sat up, and began to speak.

And he gave him to his mother.

And fear seized them all: and they glorified God, saying, "A great prophet is arisen among us!" and, "God has visited his people!"

And this report went forth concerning him in the whole of Judea, and all the region round.

Luke vii. 13–17. Revised Version, using Marginals, etc.

"Lord God of Israel, What Kind of Man Is This?"

Now, swelling from all the people, accidental and awed witnesses of this tremendous scene, there surged cries and murmurs, fright and worship battling :

"Nay, nay ! Spare us ! Flee ! Pray ! Jehovah have mercy upon us ! Lord God of Israel, what kind of man is this ?"

For the frozen arms of the dead had clasped the Nazarene around the neck ; and the icy lips, which an hour hence would have been shut down forever beneath the earth, had melted into broken words.

A woman's cry rang to the very footstool of God. When the weak or the aged die of joy they cry like that.

But the Nazarene solemnly put the young man into his mother's arms and turned away. . . .

Many of the people had fled in terror from this sight ; but some remained, and those who did fell flat upon the ground in homage.

When the throng could find their senses, Jesus was nowhere to be seen.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 180.

The Dead Youth Returns Alive

As the funeral train passed the lattice, it seemed endless, so vast a number of people accompanied the body, to do honor to a widow in Israel. At length it passed by, and I was left alone. . . .

Suddenly I heard a very great shout. I started, and hastened to the lattice. It was repeated louder, and with a glad tone, that showed me that it was a shout of joy. It seemed to come from beyond the city walls, and from a hundred voices raised in unison.

I knew that the house-top overlooked the walls, and . . . I ascended rapidly to the parapet, the shouts and glad cries still increasing as I went up, and exciting my wonder and curiosity. Upon reaching the flat roof, and stepping upon the parapet, I

saw [that] something wonderful must have occurred, but could not divine what it could be. On looking towards the gate, from which direction the shouts at intervals continued to approach, I discovered on the hill-side of the cemetery many people crowded together, and evidently surrounding some person in their midst; for the whole order of the procession was broken up. The bier I could not discern, nor could I comprehend how the solemnity of the march of the funeral train was suddenly changed to a confused multitude, rending the sky with loud acclamations. The whole body of people was pressing back towards the city. The persons whom I had first seen running along the street, now made themselves audible as they drew nigher.

"He is alive! he is alive!" shouted [one].

"He has been raised from the dead!" cried the young man next behind him.

"He lives, and is walking back to the city!" called the third, to those who, like me, had run to their house-tops to know the meaning of the uproar we heard.

"Who—who is alive?" I eagerly demanded as [a young man] passed beneath the parapet. "What is this shouting?"

He looked up to me with a face expressive of the keenest delight, mixed with awe, and said:

"He is come to life! He is no longer dead. You will soon see him, for they are escorting him back to the city, and everybody is mad with joy." . . .

"How was it? Let me know all," I cried.

"How? Who could have done such a miracle but the mighty Prophet we saw at Jerusalem?" he answered.

"Jesus?" I exclaimed with joy.

"Who else could it be? Yes; he met the bier just outside the —but here they come!"

He was interrupted in his narrative by the increased noise in the streets, and the tramp of hundreds of feet. The next moment the room was filled with a crowd of the most excited persons, some weeping, some laughing, as if beside themselves. In their midst I beheld *him* walking, alive and well! his mother clinging to him, like a vine about an oak. . . . I gazed upon him with awe, as if I had seen a spirit.

The Prince of the House of David, Rev. J. H. Ingraham, pp. 245–248.

Her Joy Out-Thanks All Words

A train of mourners slowly out of Nain
Winds to the place of burial. All save one
Mourn out of sympathy ; while she, alone,
Walks silent, knowing that her life is crushed,
And home is but a name ; for he, who lived
Her strength and staff in widowhood, is gone.
The bearers pause. She hears that One, unknown,
Touches the bier. She hears him say, " Arise,"
And knows that word restores son, light, and home.
Joy crowds out thanks. With wild and long embrace,
The son and mother meet. Then through her tears
She sees the stranger smile, and knows her joy
Out-thanks all words, and he is satisfied,
And smiling turns upon his homeless way.

Echoes and Pictures from the Life of Christ, Richard H. Thomas, M. D., p. 32.

XVII

PHARISEE AND SADDUCEE

According to the strictest sect of our religion, I lived a Pharisee.
—*Paul before Agrippa.*

The Slighted Guest and the Woman

ONE of the Pharisees invited Him to eat with him. And having entered the Pharisee's house, He reclined at table.

And there, a woman of the town, a sinner, knowing that He was lying at table in the house of the Pharisee, brought an alabaster flask of ointment, and standing behind at His feet, weeping, she began to bedew His feet with tears, and was wiping them with the hair of her head, and, ardently kissing His feet, she was anointing them with the ointment.

But the Pharisee who had invited Him, having seen this, spoke within himself saying, "This person, if He were a prophet, would have known who and what the woman is that is touching Him, for she is a sinner!"

And Jesus answering said to him, "Simon, I have something to say to thee."

And he says, "Teacher, say it."

"A certain creditor had two debtors: the one owed him five hundred shillings, and the other, fifty. When they had nothing with which to pay, he forgave them both. Which of them, say, will love him more?"

And Simon answering said, "I take it that he to whom he forgave the more."

And He said to him, "Rightly thou hast judged."

And turning to the woman, He said to Simon:

"Dost thou see this woman? I entered thy house, thou gavest no water for my feet; but she with tears wet my feet, and wiped them with the hair of her head.

"A kiss thou gavest not to me, but she, from the time I came in, has not ceased affectionately kissing my feet.

"With oil my head thou didst not anoint; but she with ointment anointed my feet.

"Because of this I say to thee, Her many sins have been forgiven, for she loves much, but he to whom little is forgiven loves but little."

And He said to her, "Thy sins have been forgiven."

And those reclining at table with Him began to say within themselves, "Who is this that even forgives sins?"

But He said to the woman, "Thy faith has saved thee; go in peace."

Luke vii. 36–50. A literal rendering from the Greek.

Could the Rabbi Say That?

The woman was still weeping. She could not altogether follow the conversation which now took place at the table, partly because she was crying so, partly because it was so foreign to her habit of mind that it was not easy for her to understand it. But she soon perceived that it concerned herself, and began to concentrate her attention upon it. Was the Rabbi saying a kind thing of her—*her?* Incredible!

"Thou, Simon, didst not kiss me, nor anoint, nor give me any water for my feet. But *she* has washed my feet with her tears, . . . wiped them with her hair, . . . anointed them, . . . she has not yet ceased to kiss my feet."

The words were said in a low tone, but the humiliated woman heard them with broken distinctness. For very joy and awe she stopped weeping; suddenly, like a comforted child. Impossible! Did she hear correctly? Was she deaf, or dazed?

"She has loved much. . . . Much is forgiven her."

Did the Rabbi, *could* the Rabbi say *that?*

She raised her tear-strained face, pushed her hair back from it, and courageously lifted her head.

O wonderful! He had turned to her at last.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 196.

What Social Outcasts Saw in Him

The social outcasts, "the lost," saw in this Carpenter one of themselves. On one occasion a member of the Pharisee party, Simon, probably out of curiosity to see this man who was making

such a stir, invited Jesus to dinner. But in his welcome he withheld from his guest the customary courtesies—ablution of the feet and anointing of the head.

Simon probably supposed that this Workingman, being a member of the lower class, had not been accustomed to treatment as an equal by those in the upper circles, and that he would not notice the matter. Jesus and all twelve of his disciples were wage-earners who had received only a common school education.

During the meal a woman of the street enters with her hair down. Among the Jews, for a woman to wear her hair loose signified that she was a harlot. She notices the affront to which Jesus has been subjected. She knows too that he is a member of the lower class, along with herself.

Remembering the indignities to which she has been for so long subjected by reason of caste, her heart spills in a burst of fellow feeling. She attempts herself to perform the courtesy that has been denied him. With her hot tears she washes the dust of travel from his feet, and wipes them with the hair of her head.

The Pharisee catches hold of the incident as an argument against a man who would set himself up as a leader—taunts him with associating with these immoral ones. Jesus makes no attempt to dodge. Without a wince of embarrassment he ranges himself on the side of the woman and against the caste pride of the Pharisee.

The Call of The Carpenter, Bouck White, p. 124.

"Separatists" and "Neighbours"

The Pharisees must have their name from a separation, which the bulk of the nation did not undergo with them; in other words, from a separation made by them, in consequence of their stricter views of the notion of uncleanness, not only from the uncleanness of the heathen, but also from that which, according to their view, a great portion of the people were affected. It was in this sense that they were called the separated or the separating, and they might have been called so from either praise or blame.

They might so have called themselves, because they kept as far as possible from all uncleanness, and therefore also from contact with unclean persons. Or they might have been so named in a reproachful sense by their adversaries, as "the separatists," who

for the sake of their own special cleanness separated themselves from the bulk of the nation. The latter was certainly the original meaning of the name. For it is not probable that they gave it to themselves. . . .

. . . The Pharisees on their part accepted the party name when once naturalized. And they might well do so, for from their standpoint the "separation" from which they obtained the name was one thoroughly praiseworthy and well-pleasing to God.

If the name shows that the Pharisees appeared as "separatists" in the eyes of their adversaries, another name shows us their own view of their character and community. They called themselves merely . . "neighbours," this term being, in the language of the Mishna and of the ancient rabbinical literature in general, exactly identical with that of Perushim [Pharisees].

A History of the Jewish People in the Time of Jesus Christ, Emil Schürer, D. D., M. A., Vol. II, Second Division. *Pharisees and Sadducees*, pp. 20–22.

They Gave Stones for Bread

To the Pharisaic party belonged most of the scribes. They were so called because they were both the interpreters and copyists of the Scriptures and the lawyers of the people; for, the Jewish legal code being incorporated in the Holy Scriptures, jurisprudence became a branch of theology. They were the chief interpreters in the synagogues, although any male worshiper was permitted to speak if he chose. They professed unbounded reverence for the Scriptures, counting every word and letter in them. They had a splendid opportunity of diffusing the religious principles of the Old Testament among the people, exhibiting the glorious examples of its heroes and sowing abroad the words of the prophets; for the synagogue was one of the most potent engines of instruction ever devised by any people. But they entirely missed their opportunity.

They became a dry ecclesiastical and scholastic class, using their position for selfish aggrandizement, and scorning those to whom they gave stones for bread as a vulgar and unlettered herd. Whatever was most spiritual, living, human, and grand in the Scriptures they passed by.

Generation after generation the commentaries of their famous men multiplied, and the pupils studied the commentaries instead

of the text. Moreover, it was a rule with them that the correct interpretation of a passage was as authoritative as the text itself; and, the interpretations of the famous masters being as a matter of course believed to be correct, the mass of opinions which were held to be as precious as the Bible itself grew to enormous proportions. These were "the traditions of the elders."

The Life of Jesus Christ, Rev. James Stalker, M. A., p. 33.

Not Strong in Numbers nor in Courage

But this party was neither strong in numbers nor in courage. They possessed some appreciation of the truth, but dared not suffer for it. They were inclined to welcome Jesus as a new and rare teacher, but dared not avow themselves his disciples. . . . Their feeble conservatism was overborne by the intolerant zeal of the sect whose principles they were far from justifying, but with whom, for ecclesiastical and political reasons, they were inseparably identified.

The Roman Church had its Erasmus and its Fénelon; the Pharisaic party its Nicodemus and its Joseph of Arimathea; but neither can be accepted as types of the party to which they severally belonged.

Jesus of Nazareth, Lyman Abbott, p. 190.

"In Hand-Washing Is the Secret of the Ten Commandments"

The legal washing of the hands before eating was especially sacred to the rabbinist; not to do so was a crime as great as to eat the flesh of swine. "He who neglects hand-washing," says the book Sohar, "deserves to be punished here and hereafter." "He is to be destroyed out of the world, for in hand-washing is contained the secret of the ten commandments." "He is guilty of death." "Three sins bring poverty after them," says the Mishna, "and to slight hand-washing is one." "He who eats bread without hand-washing," says Rabbi Jose, "is as if he went in to a harlot."

The later Schulchan Aruch, enumerates twenty-six rules for this rite in the morning alone. "It is better to go four miles to water than to incur guilt by neglecting hand-washing," says the Talmud. "He who does not wash his hands after eating," it says, "is as bad as a murderer." The devil Schibta sits on unwashed

hands and on the bread. It was a special mark of the Pharisees that "they ate their daily bread with due purification," and to neglect doing so was to be despised as unclean.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 191.

Real Defilement

And the Pharisees, and certain of the scribes, who had come from Jerusalem, gathered around him, had seen that some of his disciples ate their bread with defiled, that is, unwashed hands. (For the Pharisees, and all the Jews, do not eat unless they wash their hands with the clenched fist, following the tradition of the elders; and when they come from the market they do not eat unless they bathe themselves; and there are many other things which they have learned to regard, washing of cups, and vessels and brazen utensils and couches.)

Then the Pharisees and the scribes question him, "Why do not thy disciples walk according to the tradition of the elders, but eat bread with defiled hands?"

And he answered them, "Isaiah prophesied well concerning you hypocrites, as it has been written,

> "'These people honour me with their lips,
> But their heart is far away from me.
> But in vain do they worship me,
> Teaching as doctrines the injunctions of men.'

"For, leaving the commandment of God, you keep the tradition of men, washings of vessels and cups, and many other such things you do.

And he said to them, "Well do you set aside the commandment of God, that you may observe your tradition. For Moses said, 'Honour thy father and thy mother'; and 'He that speaks evil of father or mother, let him die the death': but *you* say, 'If a man say to father or mother, "Corban!" (that is a gift), whatever thou mightest be profited from me' you no longer require him to do anything for his father or his mother; making void the word of God by your tradition, which you have delivered; and *many* similar things you do."

And having called to all the crowd, he said to them, "Hear me

all of you and understand! There is nothing from outside the man, that going into him can pollute him; but the things which come out from him are the ones that defile the man."

And when he went into a house from the crowd, his disciples asked him concerning the parable.

And he says to them, "Are you thus without understanding also? Do you not perceive that everything which enters into the man from without is unable to defile him; because it enters not into the heart of him, but into the belly, and goes out into the draught, purifying all the food?"

And he said, "Whatever goes forth out of the man, that defiles the man. For from within, out of the heart of men, evil thoughts, adulteries, fornications, murders, thefts, covetous desires, wickednesses, deceit, licentiousness, a wicked eye, blasphemy, haughtiness, foolishness: all these evils proceed from within, and defile the man."

Mark vii. 1–23. A literal rendering from the Greek.

"Hypocrites!—Acting Religion!"

Representatives of this smooth hypocrisy had now gathered round Jesus, and proceeded to inquire into His alleged unlawful acts. "How comes it," asked they, "that a Teacher who claims a higher sanctity than others can quietly permit His disciples to neglect a custom imposed by our wise forefathers, and so carefully observed by every pious Israelite? How is it that they do not wash their hands before eating?"

"They neglect only a ceremony introduced by men," retorted Jesus; "but how comes it that you, who know the Law, trangress commands which are not of man, but from God Himself? How comes it that, for the sake of traditions invented by the rabbis, you set aside the most explicit commands of God? He has, for example, said that we must honour our father and mother, and support and care for them in old age. He has declared it worthy of death for any one to deny his parents due reverence, or to treat them harshly or with neglect.

"But you have invented a doctrine which absolves children, in many cases, from this commandment. 'If any one,' says your 'tradition,' 'is asked by his parents for a gift, or help, for their benefit, he has only to say that he has vowed that very part of

his means to the Temple, and they cannot press him further to contribute to their support.' How cunningly have you thus circumvented God's law! How easy is it for any one to break it, and affect a zeal for religion in doing so!

"Ye hypocrites!—acting religion"—now for the first time thus denouncing them and their party—"well has Isaiah painted you when he introduces God as saying, 'This nation has its worship in words, and its religion is of the lips, while its heart is far from me. Their service of me is worthless, for it is not my law, but only human invention.'

"These words describe you to the letter. You put aside what God has commanded, and has enforced by promises and threats, and yet keep, superstitiously, 'traditions' which only custom, and homage to human teachers, have introduced. Of this kind are your hand-washings, and many similar usages."

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 197.

Christ's True Attitude

Let us now realise the attitude of Christ in regard to these ordinances about purification, and seek to understand the reason of His bearing. That, in replying to the charge of the scribes against His disciples, He neither vindicated their conduct, nor apologised for their breach of the rabbinic ordinances, implied at least an attitude of indifference towards traditionalism. This is the more noticeable, since, as we know, the ordinances of the scribes were declared more precious, and of more binding importance than those of Holy Scripture itself.

But, even so, the question might arise, why Christ should have provoked such hostility by placing Himself in marked antagonism to what, after all, was indifferent in itself. The answer to this inquiry will require a disclosure of that aspect of rabbinism which, from its painfulness, has hitherto been avoided. Yet it is necessary not only in itself, but as showing the infinite distance between Christ and the teaching of the synagogue.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 15.

"A House Divided against Itself!"

And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of devils casteth he out devils.

And he called them unto him and said unto them in parables, How can Satan cast out Satan?

And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand.

And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

Mark iii. 22–27. Authorised Version.

"By Whom Do Your Disciples Cast Them out?"

"If I," said He, "cast out devils by the power of Beelzebub, by whom do your disciples cast them out? You do not attribute their works to the prince of devils, why do you do so with mine? But if I do these things by the power of God, I prove myself to be sent from Him, and to be His Messiah, and where the Messiah is, there also is His kingdom. Do you still hesitate to draw this conclusion?

"Ask yourselves, then, how I can invade the kingdom of Satan, and take from him his servants, instruments, and victims, the sick, and the possessed, without having first overcome himself? The strong man's palace can only be spoiled when he, himself, is first bound.

"It is no light matter to put yourselves in the position you take towards me. He who is not with me, is, as may be seen in your case, my enemy. No neutrality between the Messiah and the devil is possible. If you do not help, with me, to gather in the harvest, you scatter it, and hinder its being gathered!"

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 134.

"We Would See a Sign from Thee"

Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

And he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas [Jonah]: For as Jonas

was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

Matthew xii. 38–42. Authorised Version.

"Woes" against Them While at Breakfast with Them

Now while he was speaking a Pharisee asked him to breakfast with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marveled that he had not first bathed himself before breakfast.

And the Lord said to him, "Now you Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness.

"You foolish ones, did not he that made the outside make the inside also? However, give for alms those things which are within; and behold, all things are clean to you.

"But woe to you Pharisees! for you tithe mint and rue and every herb, and pass over justice and the love of God! But these ought you to have done, and not to leave the other undone.

"Woe to you Pharisees! for you love the chief seats in the synagogues, and the salutations in the market-places.

"Woe to you! For you are as the tombs which appear not, and the men that walk over them know it not."

And one of the lawyers answering said to him, "Teacher, in saying this thou reproachest us also."

And he said, "Woe to you lawyers, also! for you load men with burdens grievous to be borne, and you yourselves touch not the burdens with one of your fingers.

"Woe to you! for you build the tombs of the prophets, and your fathers killed them. So you are witnesses and consent to the works of your fathers: for they killed them, and you build their tombs.

"Therefore also said the wisdom of God, 'I will send to them prophets and apostles; and some of them they shall kill and persecute;' that the blood of all the prophets which was shed from the foundation of the world, may be required of this generation; from the blood of Abel to the blood of Zachariah, who perished between the altar and the house: yea, I say to you, it shall be required of this generation.

"Woe to you lawyers: for you took away the key of knowledge: you entered not in yourselves, and those that were entering in you hindered."

And when he was come out from thence, the scribes and the Pharisees began to set themselves vehemently against him, and to provoke him to speak of more things; laying wait for him, to catch something out of his mouth.

Luke xi. 37–54. Revised Version, using Marginals, etc.

"Their Tombs Are a Witness against You"

A rabbi among the guests here interrupted Him. "Teacher," said he, "you are condemning not only the common lay Pharisees, but us, the rabbis."

The interruption only directed Jesus against the "lawyers" specially. "Woe to you, lawyers, also!" said He, "for ye burden men with burdens grievous to be borne, while ye, yourselves, touch not these burdens with one of your fingers to help the shoulders to bear them. Ye sit in your chambers and schools, and create legal rules, endless, harassing, intolerable for the people, but not affecting yourselves,—shut out as you are from busy life.

"Woe to you! for ye build the tombs of the prophets, but your fathers, in whose acts you glory, killed them. Shame for their having done so might make you wish those sacred tombs forgotten; but you have no shame, and rebuild these tombs to win favour with the people, while in your hearts you are ready to repeat to the prophets of to-day the deeds of your fathers towards those of old! Your pretended reverence for these martyrs, shown in restoring their sepulchres, while you are ready to repeat the wickedness of their murderers, makes these tombs a witness against you."

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 141.

The Party of Protest

There was a party of protest. The Sadducees impugned the authority attached to the traditions of the fathers, demanding a return to the Bible and nothing but the Bible, and cried out for morality in place of ritual. But their protest was prompted merely by the spirit of denial, and not by a warm opposite principle of religion. They were skeptical, cold-hearted, worldly men. Though they praised morality, it was a morality unwarmed and unilluminated by any contact with that upper region of divine forces from which the inspiration of the highest morality must always come. They refused to burden their consciences with the painful punctilios of the Pharisees; but it was because they wished to live the life of comfort and self-indulgence. They ridiculed the Pharisaic exclusiveness, but had let go what was most peculiar in the character, the faith and the hopes of the nation. They mingled freely with the Gentiles, affected Greek culture, enjoyed foreign amusements, and thought it useless to fight for the freedom of their country. An extreme section of them were the Herodians, who had given in to the usurpation of Herod, and with courtly flattery attached themselves to the favour of his sons.

The Sadducees belonged chiefly to the upper and wealthy classes. The Pharisees and scribes formed what we should call the middle class, although also deriving many members from the higher ranks of life. The lower classes and the country people were separated by a great gulf from their wealthy neighbours, but attached themselves by admiration to the Pharisees, as the uneducated always do to the party of warmth. Down below all these was a large class of those who had lost all connection with religion and well-ordered social life—the publicans, harlots, and sinners, for whose soul no man cared.

The Life of Jesus Christ, Rev. James Stalker, M. A., p. 34.

The Aristocratic Sadducees

The nature of the Sadducees is not as evident as that of the Pharisees. The scanty statements furnished by documents can only with difficulty be brought under a single point of sight. And the reason of this seems to lie in the nature of the case.

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PHARISEES AND SADDUCEES CONSPIRING AGAINST JESUS

The Sadducees are no simple and constant phenomenon like the Pharisees, but so to speak a compound one, which must be apprehended from different points.

The most salient characteristic is that they are aristocrats. Josephus repeatedly designates them as such. "They only gain the well-to-do, they have not the people on their side." "This doctrine has reached few individuals, but these are of the first consideration." When Josephus here says, that this doctrine has reached but few, this is quite consistent with his manner of always depicting Pharisaism and Sadduceeism as philosophical tendencies. Taking off this varnish, his actual statement is, that the Sadducees were the aristocrats, the wealthy, the persons of rank. And that is to say, that they chiefly belonged to the priesthood. Far from the commencement of the Greek, nay from the Persian period, it was the priests who governed the Jewish State, as it was also the priesthood in general that constituted the nobility of the Jewish people.

A History of the Jewish People in the Time of Jesus Christ, Emil Schürer, D. D., M. A., Vol. II, Second Division. *Pharisees and Sadducees*, p. 29.

Conspiring to Destroy Him

But the Pharisees went out, and took counsel against him, how they might destroy him.

And Jesus perceiving it withdrew from there: and many followed him; and he healed them all, and charged them that they should not make him known: that it might be fulfilled which was spoken through Isaiah the prophet, saying,

"Behold, my servant whom I have chosen;
My beloved in whom my soul is well pleased:
I will put my Spirit upon him,
And he shall declare judgment to the Gentiles.
He shall not strive, nor cry aloud;
Neither shall any one hear his voice in the streets.
A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgment unto victory.
And in his name shall the Gentiles hope."

Matthew xii. 14–21. Revised, using Marginals, etc.

The Sadducee Joined with the Hated Pharisee

. . Apart from all other considerations, the fact that the Sadducees supported zealously every government in turn, was enough to set people against them. Instead of this, the Pharisees shared and fostered the patriotic and religious abhorrence of the Roman supremacy, and were sworn enemies of the hated Herodian family. The result was that, in the words of Josephus, "the Pharisees had such an influence with the people, that nothing could be done about divine worship, prayers, or sacrifices, except according to their wishes and rules, for the community believed they sought only the loftiest and worthiest aims alike in word and deed. The Sadducees were few in number; and though they belonged to the highest ranks, had so little influence, that when elected to office, they were forced to comply with the ritual of the Pharisees from fear of the people."

There were, doubtless, many priests who were not Sadducees—men serving God humbly; devoted to their sacred duties, and living in full thought and life with the Pharisees. In the disputes with Jesus, we may be sure that many such Pharisaic priests—the great company, perhaps, who, within a short time after His death, became "obedient to the faith"—took no part in the fierce malignity of their brethren. But, now, for the first time, the Sadducees—haughty clerical aristocrats of the Temple—joined with the hated vulgar Pharisees of the synagogue to accomplish the destruction of the new Teacher. It was the most ominous sign of the beginning of the end that had yet appeared.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 214.

Be Fair to the Pharisee

It is unjust to describe the Pharisees in terms of entire contempt, because some of the best as well as the worst of men, were Pharisees. Nicodemus was a Pharisee; so also was Saul of Tarsus; and it has even been claimed that some of the members of Christ's own family were Pharisees.

The Pharisee, if he could have separated himself from the belittling influence of a narrow view of life, would have deserved the gratitude of the world, for he believed with intensity in the moral government of God. But he interpreted that government

entirely in his own favour. He regarded the mass of his own nation much as a proud Brahmin regards persons of a lower caste. The implicit speech ever on his tongue was, "Stand thou aside, I am holier than thou!" He was above all things a zealot. He stood for the least jot and tittle of the law. He wasted his life in acquiring a kind of learning which really rendered him absurd.

The Life of Christ, William J. Dawson, p. 184.

Yet I May Live a Pharisee!

Not only does the Pharisee
In forms delight that men may see,—
  So careful of the outward show,
  So heedless of what lies below!
I none of these may do or be,—
Yet I may live a Pharisee!

Echoes and Pictures from the Life of Christ, Richard H. Thomas, M. D., p. 103.

XVIII

PARABLES BESIDE THE LAKE

I will open in parables my mouth
I will utter things hidden from the foundation of the world.
—*Psalm* lxxviii. 2.
(Literally rendered from the Greek of *Matthew* xiii. 35.)

Preaching from the Prow of a Lightly Rocking Boat

THE meal in the house of the Pharisee was a momentous event in the life of Jesus. The fierceness of His enemies had broken out into open rage, so that, as He left, He was followed by the infuriated rabbis, gesticulating, as they pressed round Him, and provoking Him to commit Himself by words of which they might lay hold. A vast crowd had meanwhile gathered, partly on His side, partly turned against Him by the arts of His accusers. The excitement had reached its highest.

With such a multitude before Him, it was certain that He would not let the opportunity pass of proclaiming afresh the new kingdom of God. It had been called a kingdom of the devil, and it was meet that He should turn aside the calumny. His past mode of teaching did not, however, seem suited for the new circumstances. It had left but small permanent results; and a new and still simpler style of instruction, specially adapted to their dulness and untrained minds and hearts, would at least arrest their attention more surely, and force them to a measure of reflection. Pressing through the vast throng, to the shore of the lake, He entered a fishing-boat, and, sitting down at its prow, the highest part of it, began, from this convenient pulpit, as it lightly rocked on the waters, the first of those wondrous parables, in which He henceforth so frequently embodied His teachings.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 144.

A New Form of Discourse

In a moment of happy inspiration Jesus invented an entirely new form of discourse, possible only to a mind essentially poetic.

He began to teach the people in parables, and the method was so successful that it is said that henceforth He taught them in no other way. He told them stories, so apt, so skilfully contrived, so suggestive, that once heard they were never forgotten.

Those who have seen the Oriental story-teller in some Eastern market-place will have remarked upon the extraordinary spell which he appears to exercise. He begins at dawn, he ends at eve, and there is not a moment of the long day when there is not a multitude gathered at his feet. Time and occupation are equally forgotten in the fascination of his narrative; the whole scene is a living comment on the saying of Moses, that "we spend our days as a tale that is told." Ripples of laughter run through the audience, glances of admiration are exchanged, and at times the power of tragedy hushes the crowd into breathless silence.

So Jesus spoke to these rapt throngs beside the Lake of Galilee. His mind expressed itself most freely and more perfectly in these imaginative forms. He was capable of translating the humblest incident of common life into a poem, often into a tragedy. He used at will every weapon of the story-teller—irony, sarcasm, humour, pathos, an extraordinary grace of narrative, and an unequaled power of dramatic invention. After the sterile platitudes, and the still more sterile disputes and casuistries of the synagogue how great the change! The people were as children discovering for the first time the wonder of life. They thrilled, they wept, they wondered, moved this way and that at the will of the Speaker. They were ready even to follow Him by thousands into a wilderness, and to forego food for the sake of a delight so novel and so exquisite.

The Life of Christ, William J. Dawson, p. 86.

He Taught Them Many Things in Parables

And he began to teach again by the lake. And a great crowd was gathered together around him, so that when he had stepped into a boat, he sat on the lake; and all the crowd was close beside the lake on the land. And he taught them many things in parables, and said to them in his teaching:

Mark iv. 1, 2. A literal rendering from the Greek.

"The Sower Went out to Sow"

"Listen: See! the sower went out to sow.

"And it happened, as he sowed, one fell by the way, and the birds of heaven came and ate it.

"And another fell upon the rocky place, where it had not much earth; and immediately it sprang up, because of not having depth of earth; and the sun having risen, it was scorched; and because of not having root, it withered away.

"And another fell among the thorns, and the thorns grew up, and smothered it, and it yielded no fruit.

"And another fell into the good soil, and yielded fruit, growing up and increasing, and bore, one thirty, and one sixty, and one a hundred fold."

Mark iv. 3–8. A literal rendering from the Greek.

Explaining the Parable to the Disciples

And the disciples came and said to him, "Why dost thou speak to them in parables?"

And he answering said to them, "Because it has been given to you to know the mysteries of the kingdom of heaven, but it has not been given to them. For whoever has, to him shall be given, and he shall be in abundance: but whoever has not, even that he has shall be taken away from him.

"Therefore I speak to them in parables; because seeing they see not, and hearing they hear not, nor do they understand. And in them is the prophecy of Isaiah fulfilled, which says,

> "'In hearing you shall hear, and in no way understand;
> And seeing you shall see, and in no way perceive;
> For the heart of this people has become gross,
> And they have heard dully with the ears,
> And their eyes have been closed,
> For fear they should happen to see with the eyes,
> And with the ears they should hear,
> And with the heart they should understand,
> And should be converted,
> And I should heal them.'

"But blessed are your eyes, because they see; and your ears, because they hear. For I tell you truly that many prophets and righteous men desired to see what you see, and did not see; and to hear what you hear, and did not hear.

"Hear therefore the parable of the sower. When one hears the word of the kingdom, and does not understand, the wicked one comes and snatches away what was sown in his heart. This is he who was sown by the way.

"And he who was sown upon the rocky places, this is he who hears the word, and immediately receives it with joy; but has no root in himself, continues for a while; but when tribulation or persecution has arisen on account of the word, he immediately stumbles.

"And he who was sown among thorns, this is he who hears the word; and the care of this life, and the deceit of riches, smother the word, and he grows unfruitful.

"But he who was sown in the good soil is he who hears the word and understands; who truly brings forth fruit, and produces, one a hundred, another sixty, another thirty."

Matthew xiii. 10–23. Rendered literally from the Greek.

The Wheat and the Weeds

Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away.

But when the blade sprang up, and brought forth fruit, then appeared the tares also.

And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in the field? whence then hath it tares?

And he said unto them, An enemy hath done this.

And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Matthew xiii. 24–30. Revised Version.

Expounding "the Wheat and the Weeds"

His disciples came unto him, saying, Explain unto us the parable of the tares of the field.

And he answered and said, He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels.

As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

Matthew xiii. 36–43. Revised Version.

"He Knoweth Not How"

And he said, So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear.

But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

Mark iv. 26–29. Revised Version.

"Like a Grain of Mustard Seed"

And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth? It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

Mark iv. 30–32. Revised Version.

Like Leaven

Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

Matthew xiii. 33. Revised Version.

The Lamp

And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand?

For there is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light.

If any man hath ears to hear, let him hear.

And he said unto them, Take heed what ye hear; with what measure ye mete it shall be measured unto you; and more shall be given unto you.

For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

Mark iv. 21–25. American Revision.

Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath.

Luke viii. 18. American Revision.

The Hidden Treasure

The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

Matthew xiii. 44. Revised Version.

One Pearl of Great Price

Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.

Matthew xiii. 45, 46. Revised Version.

The Net Filled with Good and Bad

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away.

So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

Matthew xiii. 47–50. Revised Version.

Things New and Old

Have ye understood all these things?

They say unto him, Yea.

And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

Matthew xiii. 51, 52. Revised Version.

The Most Precious Literary Heritage of the Human Race

Jesus was also recognised as a prophet, and accordingly, His preaching created wide-spread excitement. "He spake in their synagogues, being glorified of all." His words were heard with wonder and amazement. Sometimes the multitude on the beach of the lake so pressed upon Him to hear, that He had to enter into a ship and address them from the deck, as they spread themselves out in a semicircle on the ascending shore.

His enemies themselves bore witness that "never man spake like this man;" and meagre as are the remains of His preaching which we possess, they are amply sufficient to make us echo the sentiment and understand the impression which He produced. All His words together which have been preserved to us would not occupy more space in print than half-a-dozen ordinary sermons; yet it is not too much to say, that they are the most precious literary heritage of the human race. His words, like His miracles, were expressions of Himself, and every one of them has in it something of the grandeur of His character.

The Life of Jesus Christ, Rev. James Stalker, M. A., p. 67.

XIX

CALMING A STORM, AND OTHER WONDERS

We touch Him in life's throng and press,
And we are whole again.
—*Whittier.*

Leaving the Crowd, After the Parables

And it came to pass, when Jesus had finished these parables, he departed thence.

Matthew xiii. 53. Revised Version.

Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

Matthew viii. 18. Revised Version.

The Strain Had Been Severe That Day

The people had over-wearied him that day, and pressed upon him till he could bear no more. With one of the peremptory decisions which he knew so well when to make, he determined to escape from this human torrent, from which, at its full, an angel's vitality might have fled; the current was so insistent, so thoughtless, so tainted. Longing for that which only the wave and the shore can give to the heart that loves them, he turned to his dear lake.

It was towards evening. Beautiful Gennesaret . . . was at her loveliest. The sun was sinking. The moon was rising. The wind was light and steady upon the little sea. Clouds hung upon the opposite hills, but they looked innocent enough. Jesus took to his boat with his friends and gave the order to cross the lake. He sat for a few moments thoughtfully watching the disappointed throng which he had left ashore, as it slowly dispersed in the growing shadow. . . .

He was very tired, so tired that he did not try to talk, but went aft and lay down, thinking to rest if he could. His most

thoughtful disciple had put a pillow there for him upon the stern seat. His friends, respecting his mood as they always meant to do, even if they did not always succeed (for the Master had strange hours, hard for fishermen to understand), left him undisturbed.

The management of the boat soon occupied their attention, for there was more wind than one would have thought. Jesus fell asleep ; he was so completely worn out that nature insisted, and he slept long and deeply.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 210.

A Sudden Storm on the Lake

And on that day, when even was come, he saith unto them, Let us go over unto the other side. And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him.

And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was filling.

And he himself was in the stern, asleep on the cushion : and they awake him, and say unto him, Teacher, carest thou not that we perish ?

And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

And he said unto them, Why are ye fearful ? Have ye not yet faith ?

And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him ?

Mark iv. 35–41. American Revision.

"Peace, Be Still!"

Fierce raged the tempest o'er the deep,
Watch did Thine anxious servants keep,
But Thou wast wrapt in guileless sleep,
Calm and still.

"Save, Lord, we perish," was their cry,
"Oh, save us in our agony!"
Thy word above the storm rose high,
"Peace, be still!"

The wild winds hushed, the angry deep
Sank, like a little child, to sleep ;
The sullen billows ceased to leap,
At Thy will.

Fierce Raged the Tempest o'er the Deep, Rev. Godfrey Thring. *Christ in Song*, Philip Schaff, D. D., Vol. II, p. 346.

The Maniac among the Tombs of Gadara

Arriving at the other side of the lake, they landed in the district of the Gadarenes. And disembarking from the boat, a man possessed by a foul spirit, who had been dwelling among the tombs, at once ran to him from the tombs. And no one could restrain him, not even by binding; for they had often bound him with chains and shackles, and he had torn asunder the chains and smashed the shackles : and no man had the strength to tame him.

Continually, night and day, he was among the tombs and mountains, shrieking, and bruising himself with stones. But seeing Jesus from a distance, he ran and knelt to Him; and calling with a loud voice, he said,

"What is there between me and You, Jesus, Son of the Highest God? I put You on oath before that God that You will not torment me."

Mark v. 1–7. *The New Testament in Modern English*, Ferrar Fenton, p. 71.

Bleeding with Self-Inflicted Wounds

Insanity is a dark sea on whose shore we have not even yet ventured far ; and science is a frail boat which may or may not hold the points of the compass. Whether demoniac possession was the delusion of a blatant superstition, or should ever become material of an exact science, Jesus, if he knew, did not think it necessary to explain. He delivered no homily on evil spirits. . . . He simply went to work and healed the case.

It was a bad case ; one of the worst of the incurable, against which the rude medical art of the times was hopelessly helpless, and about which the humanity of the times did not feel any responsibility. Few pitied and most forgot the . . wretches who had been driven from home and from all human society.

It needed Jesus to invent tenderness to the insane. It swept through his heart that night in the surging movement of pity and power.

We have here one of those sombre pictures in which a great moral emotion has taken the brush and painted in the only high lights. The gloom of the land of caves filled a dismal background. A large herd of two thousand swine, disturbed by the cries of the maniacs and disinclined to sleep, were stirring uneasily on their pasture at the top of the steep grade which ended in the water. The fishermen, uncomfortable and puzzled, were gathered closely about their Rabbi,—to protect or to be protected, they hardly knew which. The maniacs were gibbering and shrieking; he, the worst case, bleeding with self-inflicted wounds where he had cut himself with sharp stones. In the centre of the group, tall and quiet, Jesus stood thoughtfully.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 216.

"Legion" and the Herd of Hogs

And he asked him: "What is your name?"

"My name," he said, "is Legion, for there are many of us;" and he begged Jesus again and again not to send them away out of that country. There was a large drove of pigs close by, feeding on the hill-side. And the spirits begged Jesus:

"Send us into the pigs, that we may take possession of them."

Jesus gave them leave. They came out, and entered into the pigs; and the drove—about two thousand in number—rushed down the steep slope into the sea and were drowned in the sea. On this the men who tended them ran away, and carried the news to the town, and to the country round; and the people went to see what had happened. When they came to Jesus, they found the possessed man sitting there, clothed and in his right mind—the very man who had the "Legion" in him—and they were awe-struck.

Then those who had seen it related to them all that had happened to the possessed man, as well as about the pigs; upon which they began to beg Jesus to leave their neighbourhood.

Mark v. 9–17. *The Twentieth Century New Testament in Modern English*, p. 13.

"Go Home and Tell What God Hath Done for You"

As Jesus was getting into the boat, the possessed man begged him to let him stay with him. But Jesus refused.

"Go back to your home, to your own people," he said, "and tell them of all that the Lord has done for you, and how he took pity on you."

So the man went, and began to proclaim in the district of the Ten Towns all that Jesus had done for him; and every one was amazed.

Mark v. 18–20. *The Twentieth Century New Testament in Modern English.* p. 13.

The First Missionary to Decapolis

And yet He did not leave them in anger. One deed of mercy had been done there; one sinner had been saved; from one soul the unclean spirits had been cast out. And just as the united multitude of the Gadarenes had entreated for His absence, so the poor saved demoniac entreated henceforth to be with Him.

But Jesus would fain leave one more, one last opportunity for those who had rejected Him. On others for whose sake miracles had been performed He had enjoined silence; on this man—since He was now leaving the place—He enjoined publicity.

"Go home," He said, "to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

And so the demoniac of Gergesa became the first great missionary to the region of Decapolis, bearing in his own person the confirmation of his words; and Jesus, as His little vessel left the inhospitable shore, might still hope that the day might not be far distant—might come, at any rate, before over that ill-fated district burst the storm of sword and fire—when

> "E'en the witless Gadarene,
> Preferring Christ to swine, would feel
> That life is sweetest when 'tis clean."

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. I, p. 342.

The Agonising Appeal of Jaïrus

And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him; and he was by the sea.

And there cometh one of the rulers of the synagogue, Jaïrus by name; and seeing him, he falleth at his feet, and beseecheth him much, saying,

My little daughter is at the point of death: I pray thee, that thou come and lay thy hands on her, that she may be made whole, and live.

And he went with him; and a great multitude followed him, and they thronged him.

Mark v. 21–24. American Revision.

Stopped on the Way by an Afflicted Woman

And a woman who had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, having heard the things concerning Jesus, came in the crowd behind, and touched his garment. For she said, If I touch but his garments, I shall be made whole.

And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her plague.

And straightway Jesus, perceiving in himself that the power proceeding from him had gone forth, turned him about in the crowd and said, Who touched my garments?

And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.

And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

Mark v. 25–34. American Revision.

"If I Can Just Touch His Robe!"

Now, amid this motley mass of humanity, there was a sick woman who had been subject to a loss of blood for some twelve years. Such a malady was a dreadful humiliation for any daughter of Israel; because it was looked upon as a scourge that was only laid on women of wicked character, and hence

those afflicted with it were avoided and despised. The poor sufferer had paid out all her means in fees to the physicians, but still in vain. She had undergone, without any benefit, all that peculiar treatment which the Talmud gives us some curious details, yet the disease grew greater every day.

She had now given up all other hope save in Jesus; but she was still held back by her timidity and shame, both because she had nothing at all to offer Him, and because her sickness was thought to be such a terrible disgrace; at last she resolved to get the gifts of grace by stealth, like a thief.

"If I can just touch His robe," she said to herself, "I shall be healed."

Urged on by this intense and lively faith, she glided through the multitude, pushed her way right up to the Master, and furtively seized the tassel hanging from His mantle in her thin and wasted fingers.

Scarcely had she touched it, when the issue of blood was stopped; her trust had been rewarded. With beating heart and half choked with fear, she fell back amid the crowd.

But though no one had noticed her act, Jesus knew it of Himself. Feeling at once that power had gone out from Him, He halted and turned toward the people.

"Who has touched my garment?" He said.

As each one began to plead innocence, Peter and those round Him replied,—

"Master, the people crowd about and harass you, and can you ask, 'Who has touched me?'"

"I have felt that power has gone out from me," Jesus answered; "some one has touched me."

And as His eyes fell upon the throng He fixed one of those grave and piercing glances, which fathom the depths of the heart, upon her whom He had healed. The woman, seeing herself discovered, began trembling, then tottered to Him and fell at His feet, declaring before all the people for what cause she had touched Him, and how on the instant she had been cured. The Lord had merely looked for this simple acknowledgment.

"My child, be of good courage," He said to her; "go in peace, your faith has saved you."

The Christ the Son of God, Abbé Constant Fouard, Vol. I, p. 318.

She Only Touched the Hem

She only touched the hem of His garment
As to His side she stole,
Amid the crowd that gathered around Him
And straightway she was whole.

. . . . . .

He turned with, "Daughter be of good comfort,
Thy faith hath made thee whole."
And peace that passeth all understanding
With gladness filled her soul.

The Hem of His Garment, Geo. F. Root, *Gospel Hymns, Nos. 1 to 6 Complete*, p. 636.

Tradition Concerning This Woman

The "Gospel of Nicodemus" gives Veronica as the name of the sick woman, and tradition says that after her cure she returned to Cæsarea Philippi, her native land, where she set up a monument of bronze, which represented her as she lay prostrate at the feet of the Saviour. There is a graceful legend to the effect that a flowering shrub grew up close by the statue, and that it was immediately endowed with the power of healing all sicknesses, from the moment that its stem once touched the hem of the statue's mantle. During four centuries the Church venerated this touching memento of the loving-kindness of Jesus.

The Christ the Son of God, Abbé Constant Fouard, Vol. I, p. 320. (Foot-note.)

"Thy Daughter Is Dead!"

While he yet spake, they come from the ruler of the synagogue's house, saying,

Thy daughter is dead: why troublest thou the Teacher any further?

But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue,

Fear not, only believe.

And he suffered no man to follow with him, save Peter, and James, and John the brother of James. And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and many weeping and wailing greatly.

And when he was entered in, he saith unto them,

Why make ye a tumult, and weep? the child is not dead, but sleepeth.

And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. And taking the child by the hand, he saith unto her,

Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.

Mark v. 35–41. American Revision.

"It Is Between Me and Thee, Little Maid"

Jesus silently regarded the little maid.

She lay unconscious, and was quite rigid. The rare trances known to medical science show less evidence of death than the child did. She lay on her pallet, cold, with the pathetic, wondering look which death casts upon childhood, as if she said:

"Why, this is what happens to old people!"

Jesus looked at her with a strange expression. His eyes seemed to say:

"It is between me and thee, little maid. We understand."

He was known to be very fond of children, and they of him; he was sometimes seen with them climbing over his lap and laughing, as they put their arms about his neck with the unerring identification of those whom they can trust, which only children and dogs possess. Mothers brought their babes to him for his blessing, and it is recorded how lovingly he gave it.

Now he looked at the little girl with the tenderness that is only to be expected of those in whom the love of children is profound and genuine.

She seemed to quiver beneath his look, but her color and her attitude did not change. Then he took her by the hand.

Her little, wasted fingers lay for a few moments in his nervous and vital grasp; then he felt them tremble. . . . Who sees the instant when the lily blossoms? Who could have detected the moment of time in which the child began to stir? Was it his hand that moved, or hers that directed his slowly upward till it reached her pillow, and so came upon a level with her face?

It did not seem sudden or startling, but only the most natural

thing in the world, when the little girl laid her cheek upon his palm. . . .

"Give her something to eat," said the healer, quite in his ordinary tones.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 224.

Two Blind Men and a Dumb Demon

And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David.

And when he was come into the house the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this?

They say unto him, Yea, Lord.

Then touched he their eyes, saying, According to your faith be it done unto you.

And their eyes were opened. And Jesus strictly charged them, saying, See that no man know it.

But they went forth, and spread abroad his fame in all that land.

And as they went forth, behold, there was brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb man spake: and the multitudes marveled, saying, It was never so seen in Israel.

Matthew ix. 27-34. Revised Version.

XX

"NONE GREATER THAN JOHN THE BAPTIST"

Heaven has no rage . . .
Nor hell a fury like a woman scorned.
—*Congreve.*

The Baptist Reproves Herod

For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her. For John said unto Herod, It is not lawful for thee to have thy brother's wife. And Herodias set herself against him, and desired to kill him; and she could not; for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly.

Mark vi. 17–20. American Revision.

The Grand Humility of the Baptist

The popularity of Jesus had roused the jealousy of the disciples of the Baptist, and had even led to angry feeling. A dispute with a Jew—likely a disciple of Jesus—respecting baptism, brought matters to a crisis. He had, apparently, claimed for that of Jesus a higher power of cleansing from the guilt of sin than that of their Master. Irritated and annoyed, John's followers returned and told him how He "who had been with him beyond Jordan, to whom he had borne witness, was baptizing, and that all men were now coming to Him." The news only seemed to bring the grand humility of the Baptist more prominently than ever into view, and showed him to be above any selfish or petty thought; a man to whom the will of God was the abiding law.

"He must increase," said he, "but I must decrease, for He is the Christ, the Bridegroom. I rejoice greatly to hear His voice. He is from above, and, therefore, above all: I am only of the earth, and speak as such. He has received the testimony of

heaven: He has the power of life and death: He is the beloved son, into whose hand the Father has committed all things."

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 394.

"Art Thou the Coming One?"

And John calling unto him two of his disciples, sent them unto Jesus, saying, Art thou he that should come? or look we for another?

When the men were come unto him, they said, John Baptist hath sent us unto thee saying, Art thou he that should come? or look we for another?

And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me.

And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in the kings' courts.

But what went ye out for to see? A prophet? Yea, I say unto you, and much more than prophet.

This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

They are like unto children sitting in the marketplace, and

calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you and you have not wept.

For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

But wisdom is justified of all her children.

Luke vii. 19–35. Authorised Version.

Dreary Days for John

In these dreary days even John's faith was partially eclipsed. The news that came to him of Christ's joyous progresses in Galilee filled him with alarm and doubt. Had he been mistaken after all in recognising Jesus as the long-desired Messiah? The most acute pain that John ever knew was tasted in the pang of such a question. He sent a deputation to Jesus, asking "Art Thou He that should come, or look we for another?" The answer he received should have assured him that the convivial feasts in Galilee which had so offended his disciples were by no means the chief feature of the new ministry which had filled Galilee with an intoxicating joy.

"Go," said Jesus, "and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me."

The message no doubt reached John but there is no record of how it was received. One would like to think that John died with a recovered faith in Him whom he had called the Lamb of God, but there is nothing to suggest it. When darkness settles on a great mind it is usually impenetrable. From the lonely height of Herod's fortress John believed himself to be looking on the battlefield of a lost cause. Perhaps in the sadness of these gloomy sunsets he came to sigh for death, and his last thought was the thought of Elijah: "It is enough: now, O Lord, take away my life; for I am not better than my fathers."

The Life of Christ, William J. Dawson, p. 176.

Instructions to the Twelve

And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples,

The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest.

And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness. . . .

These twelve Jesus sent forth, and charged them, saying,

Go not into any way of Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying,

The kingdom of heaven is at hand.

Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give.

Get you no gold, nor silver, nor brass in your purses: no wallet for your journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food.

And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth.

And as ye enter into the house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles.

But when they deliver you up, be not anxious how or what ye

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SENDING OUT THE TWELVE

shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.

But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

A disciple is not above his teacher, nor a servant above his lord. It is enough for the disciple that he be as his teacher, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household!

Fear them not therefore: for there is nothing covered that shall not be revealed; and hid, that shall not be known. What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the house-tops.

And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell.

Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.

Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward : and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.

Matthew ix. 35–x. 1, and x. 5–xi. 1. American Revision.

A Source of Alarm as Well as of Insult

The winter wore away in Machærus, the spring came, and with it the anniversary of the death of Herod the Great, and of the succession of Antipas to the tetrarchy. This was the opportunity of Antipas to arrange a great feast. Herodias was present at the feast, with Salome, her daughter by the husband whom she had disgraced and forsaken. Whatever lenience John had won from Herod, it is certain that Herodias hated him. Perhaps this very lenience had been a frequent subject of dispute between them, for Herodias, free from all compunction in her vices, would despise Herod for the weakness that even dallied with good while it held fast by evil.

In any case John's bold rebuke was an affront offered less to Herod than to her. The dishonoured woman never pardons a reference to her dishonour. In proportion to her knowledge of her sin is the frantic desire to have it treated as though it had not been. Thus the world has seen again and again the strange spectacle of women who persuade themselves that their vice does not exist because it is unremarked. If Herodias had ever seen John, which it is nearly certain that she must have done, she had read in his very face the uncontrolled abhorrence which he felt for her ; and his frequent interviews with her paramour were a source of alarm as well as insult. But now her chance of vengeance had arrived.

The Life of Christ, William J. Dawson, p. 177.

A Ghastly Birthday Banquet

And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee; and when the daughter of Herodias herself came in and danced, she pleased Herod, and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

And she went out, and said unto her mother, What shall I ask?

And she said, The head of John the Baptist.

And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John the Baptist.

And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her. And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

And when his disciples heard thereof, they came and took up his corpse, and laid it in a tomb.

Mark vi. 21–29. Revised Version.

Bearing the Headless Body to the Burying

It is all over! As the pale morning light streams into the keep, the faithful disciples, who had been told of it, come reverently to bear the headless body to the burying. They go forth for ever from that accursed place, which is so soon to become a mass of shapeless ruins. They go to tell it to Jesus, and henceforth to remain with Him. We can imagine what welcome awaited them.

But the people ever afterwards cursed the tyrant, and looked for those judgments of God to follow, which were so soon to descend on him. And he himself was ever afterwards restless, wretched, and full of apprehensions. He could scarcely believe that the Baptist was really dead, and when the fame of Jesus

reached him, and those around suggested that this was Elijah, a prophet, or as one of them, Herod's mind, amidst its strange perplexities, still reverted to the man whom he had murdered. It was a new anxiety, perhaps, even so, a new hope; and as formerly he had often and gladly heard the Baptist, so now he would fain have seen Jesus. He would see Him; but not now.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. I, p. 674.

Haunted by the Remembrance of His Victim

After the death of the Baptist, Antipas returned to Tiberias, haunted by the remembrance of his victim. Salome went back to her elderly husband, who had already built a tomb for himself, in Julias Bethsaida, and did not long survive his marriage. Salome, left a widow, once more returned to her mother.

The marriage had been a speculation of Herodias, who hoped thus to get hold of the territory of her neighbour and son-in-law. But the scheme failed, for the tetrarchy was forthwith incorporated with the province of Syria. Antipas, however, still hankered after it, and turned wistful eyes towards it, from his palace at Tiberias, till, at last, it lured him and Herodias to ruin.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 409.

No Man Was Witness to Those Hours of Grief

When the Twelve came back to their Rabbi, there had reached him news so black that the experiences of their missionary trip—although they told him all about them volubly enough—were put well into the background. During their absence had occurred the terrible supper at the palace of Herod, when a girl danced away the life of the greatest of prophets and one of the grandest of men.

The execution of John, after all, had been sudden. . . . Jesus was overwhelmed by it.

He received the intelligence in silence, and went away alone as soon as he could. He spent that night by the sea in the solitary prayer which, while it made such havoc of his vitality, seemed strangely to renew the very treasure that it wasted. No man was witness to those hours of grief and of resolve.

In his personal bereavement a consciousness of personal peril now began distinctly to mingle. Jesus was not the man to be deceived by this thrust from the government. If he had ever doubted before, he could doubt no longer that, as a political suspect, he himself was liable to mortal dangers.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 227.

Vague Rumours of the New Prophet

This mission of the Twelve, brief as it was, had the effect to extend still farther the ever-widening reputation of Jesus. Vague rumors of this new prophet reached the ears of the apostate king. An uneasy conscience awakened in him superstitious fears. He imagined that John had risen from his tomb to haunt his kingdom. A new danger, therefore, began to threaten Christ, who, ever ready to meet death, was yet not ready to die before his time had come.

Upon the return of his disciples, he accordingly took his little boat, and sought his customary retreat on the eastern shore of the Sea of Galilee. This was partly to escape the inquisition of Herod; it was yet more to escape the inquisition of the people, for the passover was drawing nigh.

All Galilee was beginning to gather in its towns and villages preparatory to the annual pilgrimage to Jerusalem. The highways were filled with caravans. Capernaum was crowded with gathering pilgrims. Christ and his twelve friends, meeting after their mission in this, his adopted city, had neither time nor opportunity for quiet converse. Even their meal-hours were not their own.

Jesus of Nazareth, Lyman Abbott, p. 305.

XXI

EVEN GALILEE TURNS AGAINST HIM

'Twas seed-time when He blessed the bread,
'Twas harvest when He brake.

Many Believed That He Was the Prophet

JESUS gave Himself to the common people of Galilee, and they gave Him in return their love and admiration. Instead of hating Him like the Pharisees and scribes, and calling Him a glutton and a wine-bibber, they believed Him a prophet; they compared Him with the very greatest figures of the past, and many, according as they were more struck with the sublime or with the melting side of His teaching, said He was Isaiah or Jeremiah risen from the dead.

It was a common idea of the time that the coming of the Messiah was to be preceded by the rising again of some prophet. The one most commonly thought of was Elijah. Accordingly some took Jesus for Elijah. But it was only a precursor of the Messiah they supposed Him to be, not the Messiah Himself. He was not at all like their conception of the coming Deliverer, which was of the most grossly material kind.

Now and then, indeed, after He had wrought some unusually striking miracle, there might be raised a single voice or a few voices, suggesting, Is this not He? But, wonderful as were His deeds and His words, yet the whole aspect of His life was so unlike their preconceptions, that the truth failed to suggest itself forcibly and universally to their minds.

The Life of Jesus Christ, Rev. James Stalker, M. A., p. 103.

"He Is Beside Himself!"

And they went into an house.

And the multitude cometh together again, so they could not so much as eat bread.

And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

Mark iii. 19–21. Authorised Version.

It Was a Year of Sore Trial

What were the thoughts and feelings of Jesus Himself during this year? To Him also it was a year of sore trial. Now for the first time the deep lines of care and pain were traced upon His face. During the twelve-month of successful work in Galilee, He was borne up with the joy of sustained achievement.

But now He became, in the truest sense, the Man of Sorrows. Behind Him was His rejection by Galilee. The sorrow which He felt at seeing the ground on which He had bestowed so much labour turning out barren, is to be measured only by the greatness of His love to the souls He sought to save, and the depth of His devotion to His work. In front of Him was His rejection at Jerusalem. That was now certain; it rose up and stood out constantly and unmistakably, meeting His eyes as often as He turned them to the future. It absorbed His thoughts. It was a terrible prospect; and, now that it drew nigh, it sometimes shook His soul with a conflict of feelings which we scarcely dare to picture to ourselves.

He was very much in prayer. This had all along been His delight and resource. In His busiest period, when He was often so tired with the labours of the day that at the approach of evening He was ready to fling Himself down in utter fatigue, He would nevertheless escape away from the crowds and His disciples to the mountain-top, and spend the whole night in lonely communion with His Father. He never took any important step without such a night. But now He was far oftener alone than ever before, setting forth His case to His God with strong crying and tears.

The Life of Jesus Christ, Rev. James Stalker, M. A., p. 108.

"Who Are My Mother and Brethren?"

While he was still speaking to the crowds, suddenly his mother and his brothers were seen standing outside, asking to speak to him. Then some one said to him, "See, thy mother and brothers are standing out there, wishing to speak with thee."

But he said in reply to the one who told him,

"Who is my mother? And who are my brethren?"

And reaching out his hand to his disciples, he said, "See my mother and my brethren!"

"For whoever is doing the will of my Father in heaven, he is my brother, and sister, and mother."

Matthew xii. 46-50. A literal rendering from the Greek.

The Group and the Throng

And now the throng approaches. It is a motley multitude of young and old, composed mainly of peasants, but with others of higher rank interspersed in their loose array—here a frowning Pharisee, there a gaily-clad Herodian whispering to some Greek merchant or Roman soldier his scoffing comments on the enthusiasm of the crowd. But these are the few, and almost every eye of the large throng is constantly directed towards One who stands in the centre of the separate group which the crowd surrounds.

In the front of this group walk some of the newly-chosen apostles: behind are others, among whom there is one whose restless glance and saturnine countenance accord but little with that look of openness and innocence which stamps his comrades as honest men. Some of those who are looking on whisper that he is a certain Judas of Kerioth, almost the only follower of Jesus who is not a Galilean.

A little further in the rear, behind the remainder of the apostles, are four or five women, some on foot, some on mules, among whom, though they are partly veiled, there are some who recognise the once wealthy and dissolute but now repentant Mary of Magdala; and Salome, the wife of the fisherman Zabdia [Zebedee]; and one of still higher wealth and position, Joanna, the wife of Chuza, steward of Herod Antipas.

But He whom all eyes seek is in the very centre of the throng; and though at His right is Peter of Bethsaida, and at His left the more youthful figure of John, yet every glance is absorbed by Him alone.

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. I, p. 309.

The Great Wrong to the Name of Mary of Magdala

Christ's friendship with women was . remarkable. We have already seen that in Capernaum and its neighbourhood there was a group of women "who ministered unto Him of their substance." Joanna, the wife of Chuza, Herod's steward, was the

chief of these; an unknown woman, bearing the lovely Jewish name of Susanna, or "the lily," was another. It has been suggested that Chuza may have been the centurion who besought Jesus in Cana of Galilee to heal his son, in which case Joanna would have abundant cause to show the liveliest gratitude to Christ.

But deserving as these names are of immortal recollection, there is one other name which eclipses theirs in interest—that of Mary of Magdala. Magdala lies in a bend of the lake upon the green plain of Gennesaret, at a distance of about two miles from the town of Tiberias, and about double that distance from Capernaum. In the days of Christ it was wealthy and prosperous, the home of springs which were much valued for dyeing processes, the haunt of doves which were bred for the purposes of Temple offerings. . . .

Mary was perhaps, the daughter of some wealthy dyer or manufacturer of Magdala. She appears at least to have been the mistress of her own movements, and able to follow Jesus to Jerusalem. Until the day when Jesus entered Magdala her life had been a misery, and a torture. She was afflicted with some obscure form of hysteric disease, which the popular phrase of the time, applied to all mental derangements, described as "possession of the devil."

But from that day a new life opened for Mary of Magdala. She became the heroine of an ideal affection. The world held for her but one Name and one Person. The common error, which has done her the gross injustice of making her name the synonym of an odious form of vice, is founded on a total misconception of her history.

The title Magdalene is undoubtedly derived from Magdala, and she is called Mary Magdalene merely to distinguish her from the other Marys of the Gospels. So far is she from deserving the odium of vice, that everything in her history points to a nature of extreme sweetness and of much nobility. Hereafter we shall see the unexampled part she plays in the triumph of the new religion; and it will then become of great importance to recollect her real character. At present we see her only as one of the closest friends of Jesus.

The Life of Christ, William J. Dawson, p. 160.

No Opportunity Even to Eat

And he said to them, "Come aside by yourselves into a deserted place, and rest a little."

For there were many coming and going and they had no opportunity even to eat.

And they went away by boat to a forsaken place apart. And the people saw them going, and many recognised him, and running on foot from all the towns, they came together there before him.

And Jesus, having landed, saw a great multitude, and was moved with pity towards them, because they were like sheep not having a shepherd : and he began to teach them many things.

Mark vi. 31–34. A literal rendering from the Greek.

"How Many Loaves Have You?"

Toward evening the multitudes became hungry, and in this uninhabited place there was no opportunity to buy provisions. Many had come unsupplied either in their haste or because they did not know Jesus was going into a desert place, or that they would remain so long. The need was therefore great and real, though in their enthusiasm they may not have realized it till quite late. . . . "Philip was apparently a matter-of-fact man, a quick reckoner and a good man of business, and, therefore, perhaps more ready to rely on his own shrewd calculations than on unseen sources."

Putting all the accounts together, we find a simple, natural story.

Jesus. (Speaking to Philip, whose home was at Bethsaida, and who therefore was acquainted with the region and the people.) "Whence shall we buy bread that these may eat?" (John.)

Philip. "Two hundred pennyworth ($32.00 worth) is not sufficient for them, that every one of them may take a little." (John.)

The Apostles. "Send the multitudes away that they may go into the towns and country round about, and lodge and get victuals." (Luke.)

Jesus. "They need not depart; give ye them to eat."

The Apostles. "Shall we go and buy two hundred pennyworth of bread and give them to eat?" (Mark.)

Jesus. "How many loaves have ye? Go and see." (Mark.)

Andrew. (Returning from the search and speaking for the apostles.) "We have a lad here who has five barley loaves and two fishes; but what are these among so many?"

Jesus. "Bring them hither to me."

Peloubet's Select Notes on the International Lessons for 1908, p. 81.

"Make the Men Sit down"

It was on the farther side of the sea of Tiberias, a region which Christ seldom visited, a region which is to-day a wilderness. A multitude had followed the Lord across the water and were filling the empty place with crowd and clamor and confusion. Curiosity was all alive. What he had done last, what he would do next, was flying about in question and answer from mouth to mouth. The scene was full of movement. Every man was on his feet. Old friends were meeting. Christ's adherents were eagerly pleading for him. The enemies of Christ were violently claiming that he was an impostor. Gestures were furious; words came fast; faces glowed; eyes sparkled; feet hurried back and forth. Such is the picture which seemed to paint itself before us in the first verses of this sixth chapter of St. John.

And then there comes a change. The midday sun grows hot. Hunger and exhaustion take possession of these excited frames. The need of rest overcomes the eagerness of action. And out of the midst of the flagging tumult comes the calm voice of Jesus, saying to his disciples who are closest to him, "Make the men sit down." And the disciples pass here and there through the crowd, doing their Master's will, until five thousand men are seated on the grass.

Then a new scene appears. Quiet has come in the place of noise; repose instead of action. Faces which were just now flushed and excited have grown calm. And, what is really at the heart of all, there is a change in the whole crowd's activity. It has become receptive. It is waiting to be fed. Not only with the barley loaves and fishes. The presence of Christ is before it and it receives that. By and by the words of Christ fall on it and it receives them, until at last there begins to break forth

from the seated ranks the declaration that they have indeed received him, and they whisper to one another, "This is indeed the prophet that should come into the world."

Make the Men Sit down, Phillips Brooks, *Twenty Sermons*, p. 226.

Feasting Five Thousand Men, besides Women and Children

And he ordered them to make them all lie down by companies on the green grass. And they sat in ranks, by hundreds and by fifties.

And having taken the five loaves and the two fishes, and looking up to heaven, he blessed and broke the loaves and gave to his disciples that they might set before the people. And the two fishes he divided among them all. And they all ate and were satisfied.

Mark vi. 39–42.

He distributed to those who were reclining, and, in the same manner, the little fishes as much as they wished.

And when they were all satisfied, he said to his disciples, "Collect the pieces left over so that nothing may be wasted."

They therefore gathered together and filled twelve hand-baskets of fragments from the five barley loaves, which were left over by those who had eaten.

John vi. 11–13.

And those who had eaten numbered about five thousand men, besides women and children.

Matthew xiv. 21. Literal renderings from the Greek.

A Crown on His Dear Head

Some hours had passed. The "first evening," the "evening between the evenings," and the "second evening" were gone. It was midnight; and he was at last alone.

It had been a hard contest; but he had conquered the people. This was a much more difficult thing to do—as his throbbing heart and exhausted nerve told him—than it had been for him to feed five thousand men on five loaves of bread. In the estimate of his strange power one must rank very high among mystical gifts the art, the force, the wit, the will which peaceably dispersed the mob that night.

The personal friends of Jesus, swept into the general excitement, were almost carried off their feet. They would have liked nothing better than to see their Rabbi with a crown on his dear head. They considered no throne too good for him. They would have headed the rioters with equal zeal and indiscretion; and might have been in a Roman dungeon before another sunset. Jesus found it as important to control them as to dismiss the multitude of men who had gone into such a frenzy over the events of this exciting day.

To the dismay of the Twelve they were ordered to take to their boat at once and sail away, and that without his company. This was confounding. What a disappointment! Not to stay and see what was going to happen? To leave the Rabbi alone with the mob? To have no share in this tremendous thing? To be sent home like children who could not be trusted in great public affairs? It was hard. But they obeyed.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 240.

"O Little-Faith! Why Didst Thou Doubt?"

Jesus immediately compelled his disciples to get into the boat and to go on ahead of him to the other side, until he had dismissed the crowd. And having sent the crowds away, he went up the mountain by himself to pray: and evening having come on he was there alone.

But the boat, now in the midst of the lake, was tossed by the waves; for the wind was against them.

But in the fourth watch of the night Jesus went to them, walking upon the lake. And the disciples seeing him walk on the water, said in alarm, "It is a ghost!" And they cried out with fear.

Jesus immediately spoke to them, saying, "Be of good courage; it is I—do not be afraid!"

And Peter answering him said, "Lord, if it be thou, tell me to come to thee upon the water."

And he said, "Come!"

And having got down out of the boat, Peter walked upon the water to go to Jesus.

But seeing the high wind, he was frightened, and, beginning to sink, he cried out, "Lord, save me!"

And Jesus immediately stretched out his hand, took hold of Peter and said to him, "O Little-Faith! Why didst thou doubt?"

And when they had got up into the boat, the wind ceased.

And those who were in the boat worshiped him, saying, "Truly thou art the Son of God!"

Matthew xiv. 22–33. A literal rendering from the Greek.

The News Spread Far and Near

When day broke on the scene of the miraculous meal of the evening before, a number who had slept in the open air, through the warm spring night, still remained on the spot. They had noticed that Jesus did not cross with the Twelve, and fancied that He was still on their side of the lake.

Meanwhile, a number of the boats which usually carried over wood or other commodities, from these eastern districts, had come from Tiberias; blown roughly on their way by the same wind that had been against the disciples. In these, many, finding that Jesus had left the neighbourhood, took passage, and came to Capernaum, seeking for Him. It was one of the days of synagogue worship—Monday or Thursday—and they met Him on His way to the synagogue, to which they accordingly went with Him.

Excitement was at its height. News of His arrival had spread far and near, and His way was hindered by crowds, who had, as usual, brought their sick to the streets through which He was passing, in hope of His healing them.

The incidents of the preceding day might well have raised desires for the higher spiritual food which even the rabbis taught them to expect from the Messiah. But they felt nothing higher than vulgar wonder, and came after Jesus in hopes of further advantages of the same kind, and, above all, that they would still find in Him a second Judas the Gaulonite, to lead them against the Romans. A few, doubtless, had worthier thoughts, but, to the mass, the Messiah's kingdom was as gross as Mahomet's paradise.

They were to be gathered together into the Garden of Eden, to eat, and drink, and satisfy themselves all their days, with houses of precious stones, beds of silk, and rivers flowing with wine, and

spicy oil for all. It was that He might gain all this for them that they wished to set Him up as king.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 179.

They Laid Their Sick People in the Marketplaces

And having passed over, they came to the land of Gennesaret and pulled up to the shore. And on their coming out of the boat, the people at once recognised him, and, running round all that region they began to carry about on their couches those that were ill, to the place where they heard he was. And wherever he went into villages, or cities, or in the fields, they laid those who were sick in the marketplaces, and pleaded with him that they might touch only the edge of his garment ; and as many as touched him were made well.

Mark vi. 53–56. A literal rendering from the Greek.

Flocking around Him for the Healing Touch

Early on the Friday morning the boat, which bore Jesus and His disciples, grated on the sandy beach of the plain of Gennesaret. As the tidings spread of His arrival and of the miracles which had so lately been witnessed, the people from the neighbouring villages and towns flocked around Him, and brought their sick for the healing touch. So the greater part of the forenoon passed.

Meantime, while they moved, as the concourse of the people by the way would allow, the first tidings of all this must have reached the neighbouring Capernaum. This brought immediately on the scene those Pharisees and scribes "who had come from Jerusalem" on purpose to watch, and, if possible, to compass the destruction of Jesus. As we conceive it, they met the Lord and His disciples on their way to Capernaum. Possibly they overtook them, as they rested by the way, and the disciples, or some of them, were partaking of some food—perhaps, some of the consecrated bread of the previous evening. The reproof of Christ would be administered there ; then the Lord would, not only for their teaching, but for the purposes immediately to be indicated, turn to the multitude ; next would follow the remark of the disciples and the reply of the Lord, spoken, probably, when they

were again on the way; and, lastly, the final explanation of Christ, after they had entered the house at Capernaum.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 7.

Teaching the Lesson of the Bread of Life

The next morning the crowd that stood on the other side of the lake saw that there was no other boat there, except the one that the disciples had got into, and that Jesus did not go away in the boat with them, but that his disciples had gone away alone (but other boats came from Tiberias near the place where they ate the bread after the Lord had given thanks); therefore when the crowd saw that Jesus was not there, nor his disciples, they themselves got into boats, and came to Capernaum seeking Jesus.

And when they found him on the other side of the lake, they said to him, "Rabbi, how didst thou come here?"

Jesus answered them and said, "Verily, verily I say to you, you are looking for me, not because you saw signs, but because you ate of the loaves, and were satisfied. Work not for the food that perishes but for the food that abides unto life eternal, which the Son of man will give you: for the Father, God, has sealed him."

They said therefore to him, "What should we do, that we may work the works of God?"

Jesus answered and said to them, "This is the work of God, that you should believe in him whom God has sent."

They said therefore to him, "What then dost thou do for a sign, that we may see, and believe thee? What workest thou? Our fathers ate the manna in the wilderness, as it is written, 'Bread out of heaven he gave them to eat.'"

Jesus therefore said to them, "Indeed, indeed, I say to you, it was not Moses that gave you the bread out of heaven, but my Father gives you the true bread from heaven. For the bread of God is he who comes down out of heaven and gives life to the world."

They said therefore to him, "Lord, give us this bread forever."

Jesus said to them, "I am the bread of life; he that comes to me shall not hunger at all, and he that believes on me shall never thirst at all. But I said to you, that you have seen me, and yet

you do not believe. All that the Father gives to me shall come and I will not in any way cast out him that comes to me.

"For I have come down out of heaven, not that I should do my will, but the will of him who sent me. And this is the will of the Father who sent me, that of all he has given me I should not lose any but should raise him up at the last day. For this is the will of him who sent me that every one who sees the Son, and believes in him, should have eternal life; and I will raise him up at the last day."

Therefore the Jews were murmuring about him because he said, "I am the bread which came down out of heaven." And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How then does he say now, 'I have come down out of heaven?'"

Jesus answered, therefore, and said to them, "Do not murmur with one another. No man is able to come to me, unless the Father who sent me attract him; and I will raise him up at the last day.

"It is written in the prophets, 'And they shall all be taught of God.' Therefore every one that has heard from the Father and has learned, comes to me. Not that any one has seen the Father, except he who is from God, he has seen the Father.

"Truly, truly, I say to you, he that believes on me has eternal life. I am the bread of life. Your fathers ate the manna in the desert and they died. This is the bread which comes down out of heaven, that any one may eat of it and not die. I am the living bread which came down out of heaven; if any one shall eat of this bread, he shall live forever; and the bread also which I will give is my flesh, which I will give for the life of the world."

The Jews therefore were arguing with one another, saying, "How is this man able to give us his flesh to eat?"

Jesus therefore said to them, "Amen, Amen, I say to you, unless you shall eat the flesh of the Son of man and shall drink his blood, you have no life in yourselves. He that eats my flesh and drinks my blood has eternal life; I will raise him up at the last day. For my flesh truly is food, and my blood truly is drink. He that eats my flesh and drinks my blood, abides in me, and I in him.

"As the living Father sent me, and I live because of the Father, so he that eats me, he also shall live because of me. This is the bread which came down from heaven; not as your fathers ate and died; he that eats this bread shall live forever."

Therefore many of his disciples, when they heard this, said, "This is a hard word; who is able to hear it?"

But Jesus knowing in himself that his disciples were murmuring at this, said to them, "Does this cause you to stumble? If then you should see the Son of man ascending where he was before? It is the spirit that gives life; the flesh profits nothing: the words I have spoken to you are spirit and life. But there are some of you who do not believe."

For Jesus knew from the beginning who they are who do not believe, and who it was who should deliver him up. And he said, "Therefore have I said to you, that no man is able to come to me, unless it be given to him from my Father."

John vi. 22–65. A literal translation from the Greek.

A Higher Food Than Barley Loaves

Ye have come, he said in substance, for a miracle, not for the Messiah. But there is a more imperative hunger than that of the body, a higher food than that of barley loaves and fishes. Labor for that. Rather in faith receive it; for that higher food for the soul's need the Son of God supplies. It is, indeed, the very fruit of the tree of life, and hath immortality concealed in it. The manna which Moses gave to Israel in the wilderness was but the shadow of better things to come. The bones of those who ate thereof have long since mingled with the dust; but he that eateth of this bread shall never hunger; he that drinketh of the waters that pour from the Rock of Ages shall thirst no more.

That manna of Moses was for Israel only; this bread is for the world; and whoso cometh to me for it I will not cast out. He may die to sense, but spiritually he shall live, and I will raise him up in the last day. Murmur not among yourselves. Though you reject me, whosoever has felt in himself the fulfilment of the prophecy of Isaiah, and has been truly taught of the Father, will recognize beneath the disguise of the son of the carpenter the Son of God. Every such a one cometh unto me, and he that believeth on me hath partaken of the true bread of heaven and hath re-

ceived everlasting life. This bread I will give by no miracle, but by my death.

While I live I can not give life to the world. My blood must be spilt and my body broken ; for the death of the Messiah, not his coronation, is the life of the world. The bread which I will give is my flesh. "For verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you ;" but "He that eateth my flesh and drinketh my blood, dwelleth in me and I in him."

Jesus of Nazareth, Lyman Abbott, p. 315.

The Miracle Had Ceased to Be a Wonder

The miracle of the loaves had ceased to be a wonder, for it was some hours old. But this new illustration of the superhuman power of their Master was so transcendent that their wonder passed into worship. The impression, like many before, might soon lose its force ; but for the moment they were so awed that, approaching Him, they kneeled in lowliest reverence, and, through Peter, ever their spokesman, paid Him homage in words then first heard from human lips—"Of a truth Thou art the Son of God."

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 178.

Struck the Fatal Blow at His Own Popularity

It seemed the crowning hour of success. But to Jesus Himself it was an hour of sad and bitter shame. This was all that His year's work had come to ! This was the conception they yet had of Him ! And they were to determine the course of His future action, instead of humbly asking what He would have them to do ! He accepted it as the decisive indication of the effect of His work in Galilee. He saw how shallow were its results.

Galilee had judged itself unworthy of being the centre from which His kingdom might extend itself to the rest of the land. He fled from their carnal desires, and the very next day, meeting them again at Capernaum, He told them how much they had been mistaken in Him ; they were looking for a Bread-king, who would give them idleness and plenty, mountains of loaves, rivers of milk, every comfort without labour. What He had to give was the bread of eternal life.

His discourse was like a stream of cold water directed upon the fiery enthusiasm of the crowd. From that hour His cause in Galilee was doomed; "many of His disciples went back and walked no more with Him." It was what He intended. It was Himself who struck the fatal blow at His popularity. He resolved to devote Himself thenceforward to the few who really understood Him and were capable of being adherents of a spiritual enterprise.

The Life of Jesus Christ, Rev. James Stalker, M. A., p. 104.

Synagogues No Longer Open to Him

When His "new doctrine" had roused the opposition of the authorities, the use of the synagogues was no longer permitted Him. But, even from the first, He did not confine Himself to fixed times or places. He addressed the people on the shores of the lake, or the lonely slopes and valleys of the hills, in the streets and market-places of towns and villages, at the crossing points of the public roads, and even in houses; any place, indeed, that offered audience, was alike to Him.

The burden and spirit of His preaching may be gathered from the Gospels throughout. He proclaimed Himself the Good Shepherd seeking to bring back the lost sheep to the heavenly fold; to quicken and turn towards God the weak, sinful human will, and to breathe into the soul aspirations after a higher spiritual life, from the fullness of His own perfect example.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 38.

"Are You Also Willing to Go Away?"

After that many of his disciples went back and walked with him no more.

Jesus said, therefore, to the Twelve, "Are you also wishing to go away?"

Then Simon Peter answered him, "Lord, to whom shall we go? Thou hast the words of eternal life, and we have believed and known that thou art the Anointed, the Son of the living God."

John vi. 66–69. A literal rendering from the Greek.

Galilee Rejects the Gospel

The verdict of Nazareth is confirmed at Capernaum. Galilee has rejected the Gospel, and it will not again be preached to her;

within her bounds there is no longer safety for her Lord. The Pharisees are lying in wait for his life. Herod is seeking to seize him. The people, advised of the true nature of his mission, turn against him. Among his own disciples many follow him no more. Nor can he accompany his neighbors to the paschal feast at Jerusalem, for the Sanhedrin have pronounced him worthy of death; and if still there are many ready to yield him a warm welcome, it is only as a political Messiah, a national reformer, a Jewish Kossuth, Cromwell, Washington, not as the Lord of life to all mankind.

While, therefore, all Galilee is turning its face southward to attend the annual gathering of the nation in the Holy City, Jesus proceeds in the opposite direction. Of all the multitude who have hitherto accompanied him, the Twelve alone remain still faithful to their Lord. By their following they testify their choice of the new kingdom in preference to the old theocracy; their recognition of the superiority of the claims of the Lamb of God to those of the paschal lamb which Moses had provided.

An outcast by his own people, an exile from his native land, Jesus enters the coasts of Tyre and Sidon.

Jesus of Nazareth, Lyman Abbott, p. 316.

"Come unto Me, All Ye That Labour and Are Heavy Laden"

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

And thou, Capernaum, shalt thou be exalted unto heaven? Thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

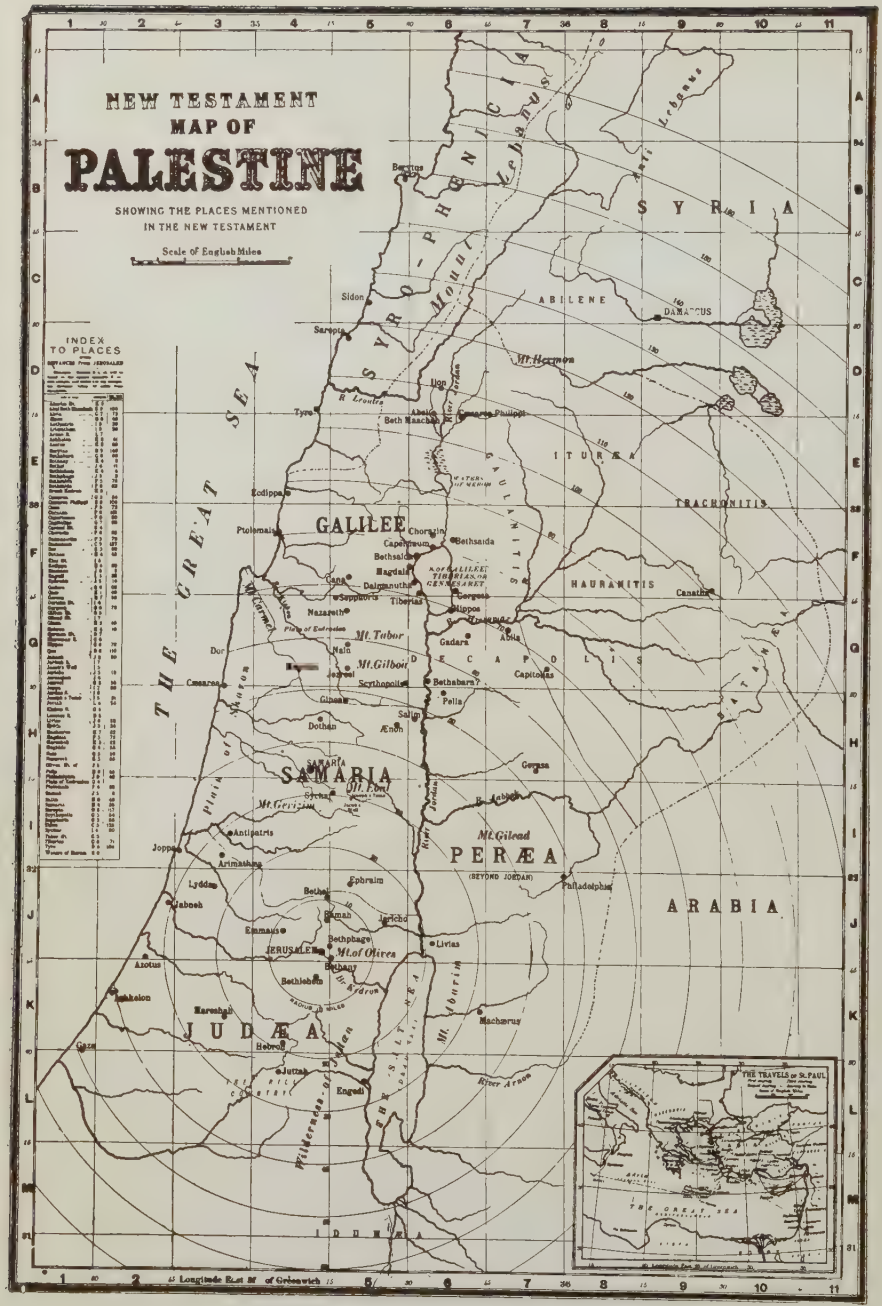
At that season Jesus answered and said, I thank thee, O Father, Lord of Heaven and earth, that thou didst hide these things

from the wise and understanding, and didst reveal them unto babes : yea Father, for so it was well-pleasing in thy sight.

All things have been delivered unto me of my Father : and no one knoweth the Son, save the Father ; neither doth any one know the Father, save the Son, and he to whomsoever the Son willeth to reveal him.

Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Matthew xi. 20–30. Revised Version.


NEW TESTAMENT
MAP OF
PALESTINE
SHOWING THE PLACES MENTIONED
IN THE NEW TESTAMENT
Scale of English Miles
INDEX
TO PLACES
SYRO-PHENICIA
Mount Lebanus
Anti Lebanus
SYRIA
ABILENE
DAMASCUS
Mt. Hermon
Sidon
Sarepta
Tyre
R. Leontes
Ijon
Abel
Beth Maachah
Caesarea Philippi
ITURÆA
TRACHONITIS
GAULANITIS
Ecdippa
Ptolemais
GALILEE
Chorazin
Capernaum
Bethsaida
Bethsaida
Magdala
Cana
Dalmanutha
Sepphoris
Tiberias
Gergesa
Nazareth
Plain of Esdraelon
Mt. Tabor
Nain
Mt. Gilboa
Jezreel
Scythopolis
Bethabara?
Pella
Gadara
Abila
Capitolias
HAURANITIS
Canatha
DECAPOLIS
BATANÆA
Dor
Cæsarea
Ginea
Salim
Dothan
Ænon
THE GREAT SEA
SAMARIA
Mt. Ebal
Sychar
Mt. Gerizim
Antipatris
Joppa
Arimathæa
Lydda
Jabneh
Ephraim
Bethel
Samah
Jericho
Emmaus
Bethphage
JERUSALEM
Mt. of Olives
Bethany
Bethlehem
Livias
Azotus
Ashkelon
Mareshah
JUDÆA
Hebron
Gaza
Juttah
Engedi
Wilderness of Judæa
Mt. Abarim
Machærus
River Arnon
Gerasa
R. Jabbok
Mt. Gilead
PERÆA
(BEYOND JORDAN)
Philadelphia
ARABIA
IDUMÆA
THE TRAVELS OF St. PAUL
THE GREAT SEA
Longitude East of Greenwich

XXII

A FUGITIVE WITH HIS LITTLE FLOCK

In Christ I feel the heart of God
Throbbing from Heaven through earth.
—*Lucy Larcom.*

The Glass Works of Sidon and the Dye Works of Tyre

FORSAKING the shores of the sea of Galilee, He now turned to the far north, with the Twelve as companions of His flight. His way led Him over the rough uplands towards Safed, with its near view of the snowy summits of Lebanon. Then, leaving Gischala on the right, the road passed through one of the many woody valleys of these highland regions, till, at the distance of two days' journey from the lake, it reached the slope at the foot of which lay the plains of Tyre. A yellow strip of beach and sand divides the hills from the sea, into which the insular tongue of land on which Tyre was built stretched far. He looked down, perhaps for the first time so closely, on the smoking chimneys of the glass works of Sidon and of the dye works at Tyre; on the long rows of warehouses filled with the merchandise of the world; on the mansions, monuments, public buildings, palaces, and temples of the two cities, and their harbours and moles crowded with shipping.

The busy scene before Him was the land of the accursed Canaanite; the seat of the worship of Baal and Ashtaroth, which had so often corrupted Israel; a region, with all its wealth and splendour, and surpassing beauty of palm groves, and gardens, and embowering green, so depraved and polluted, that the Hebrew had adopted the name of Beelzebub—one of its idols—as the name for the Prince of Devils. Yet, even here, Jesus felt a pity and charity unknown to His nation, and the great sea beyond, whitened with wing-like sails, would be like a dream of the future, when distant lands, washed by the waves over which these vessels sped, would gladly receive the message He came to deliver.

The Life and Words of Christ, Cunningham Geikie, D. D., **Vol. II, p. 204.**

The Faith of a Gentile Woman

And he arose, and went away from there into the borders of Tyre and Sidon. And having entered the house, he wished no man to know, but he could not be hidden.

For a woman, whose little daughter had an unclean spirit, having heard about him, came and fell at his feet.

Now the woman was a Greek, a Syrophœnician by race. And she asked him that he should cast the demon out of her daughter.

But Jesus said to her, "Let the children be satisfied first; for it is not good to take the bread of the children and throw it to the dogs."

But she answered and said to him, "Yes, Lord; but even the little dogs under the table eat crumbs of the children."

And he said to her, "Because of this word, go! The demon has gone out of thy daughter."

And having gone away to her house, she found the demon had gone forth and the child laid on the bed.

Mark vii. 24-30. A literal rendering from the Greek.

God Has Not Forgotten Us Gentiles

Christ said to the heathen woman: I am not sent but to the lost sheep of the house of Israel: yet afterwards he helped both her and her daughter; therefore a man might say: Christ here contradicted himself. I reply: True, Christ was not sent to the Gentiles, but when the Gentiles came unto him, he would not reject or put them from him. In person he was sent only to the Jews, and therefore he preached only to the Jews. But through the apostles his doctrine went into the whole world.

And St. Paul names the Lord Christ . . . by reason of the promise which God gave to the fathers. The Jews themselves boast of God's justness in performing what he promised, but we Gentiles boast of God's mercy; God has not forgotten us Gentiles.

The Table Talk of Martin Luther, Translated and Edited by William Hazlitt, Esq., p. 105.

He Resumed His Journey

If even the brief stay of Jesus in that friendly Jewish home by the borders of Tyre could not remain unknown, the fame of the

healing of the Syro-Phœnician maiden would soon have rendered impossible that privacy and retirement, which had been the chief object of His leaving Capernaum.

Accordingly, when the two paschal days were ended, He resumed His journey, extending it far beyond any previously undertaken, perhaps beyond what had been originally intended. The borders of Palestine proper, though not of what the rabbis reckoned as belonging to it, were passed. Making a long circuit through the territory of Sidon, He descended—probably through one of the passes of the Hermon range—into the country of the tetrarch Philip. Thence He continued "through the midst of the borders of Decapolis," till He once more reached the eastern, or southeastern, shore of the lake of Galilee.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 44.

Working Miracles in Decapolis

And having departed again from the neighbourhood of Tyre and Sidon, he came to the lake of Galilee, through the region of the Ten Cities.

Mark vii. 31.

And having gone up the mountain, he was sitting there. And great crowds came to him having with them those who were lame, blind, dumb, maimed, and many others, and they put them down at the feet of Jesus. He healed them ; so that the crowds wondered at seeing the dumb speaking, the maimed restored, the lame walking, and the blind seeing ; and they glorified the God of Israel.

Matthew xv. 29–31. A literal rendering from the Greek.

"Even the Deaf Hear, and the Dumb Speak!"

And they bring to him a deaf man who spoke with difficulty, and they beseech him to lay his hand on him.

And having taken him away from the crowd aside, he put his fingers to his ears, and having spit, he touched his tongue ; and looking up to heaven, he groaned and said to him, "Ephphatha," that is, "Be opened!"

And immediately his ears were opened, and the stricture of his tongue was loosened, and he spoke plainly. And he charged

them that they should tell no one; but much as he charged them, so much and a great deal more they proclaimed.

And they were astonished above measure, saying, "He has done all things well; he makes both the deaf hear and the dumb speak."

Mark vii. 32-37. A literal rendering from the Greek.

A Deaf Man Who Could Only Stammer

A man had been brought to Him who was deaf, and could only stammer inarticulately; and He was besought to heal him. From what motive is not told, He varied His usual course. Taking him aside from the multitude, perhaps to have more freedom, perhaps to avoid their too great excitement and its possibly hurtful political consequences, He put His fingers into the man's ears, and touched his tongue with a finger moistened on His own lips.

It may be that these simple forms were intended to waken faith in one who could hear no words, for, without the fitting spirit, the miracle would not have been wrought. Looking up to heaven, as if to lift the thoughts of the unfortunate man to the eternal Father, whose power alone could heal him, Jesus then, at last, uttered the single word of the popular dialect—"Eph-phatha"—"Be opened"—and he was perfectly cured. An injunction to keep the miracle private was of no avail: the whole country was presently filled with reports of it, and of other similar wonders.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 208.

Feasting the Four Thousand

In those days, the crowd being again very great, and not having anything to eat, Jesus called his disciples to him, and said to them,

"I am moved with sympathy for the crowd because they have stayed with me three days now, and have nothing to eat. If I should send them away fasting to their homes, they would faint on the way; and some of them have come a long distance."

And his disciples answered him, "How can any one satisfy them with bread in a desert?"

And he asked them, "How many loaves have you?"

And they said, "Seven."

And he ordered the crowd to recline on the ground; and having taken the seven loaves, and given thanks, he broke, and gave to his disciples, that they might place before the people, and they set them before the crowd.

And they had a few small fishes; and having blessed them, he said to set these before them also.

And they ate, and were satisfied, and they picked up seven baskets of broken pieces that were left over.

There were about four thousand of those who had eaten; and he sent them away.

Mark viii. 1–9. A literal translation from the Greek.

Difference between the Two Miraculous Meals

. The most noteworthy difference seems to us this—that on the first occasion, they who were fed were Jews—on the second, Gentiles. There is an exquisite little trait in the narrative which affords striking, though utterly undesigned, evidence of it. In referring to the blessing which Jesus spake over the first meal, it was noted, that, in strict accordance with Jewish custom, He only rendered thanks once, over the bread. But no such custom would rule His conduct when dispensing the food to the Gentiles; and indeed, His speaking the blessing only over the bread, while He was silent when distributing the fishes, would probably have given rise to misunderstanding. Accordingly, we find it expressly stated that He not only gave thanks over the bread, but also spake the blessing over the fishes.

Nor should we, when marking such undesigned evidences, omit to notice, that on the first occasion, which was immediately before the Passover, the guests were, as three of the Evangelists expressly state, ranged "on the grass," while, on the present occasion, which must have been several weeks later, when in the East the grass would be burnt up, we are told by the two Evangelists that they sat "on the ground."

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 65.

"You Cannot Discern the Signs of the Times"

After dismissing the crowds he got into the boat, and came within the boundaries of Magadan.

And the Pharisees and Sadducees came and tried him by asking him to show them a sign from heaven.

But he answering said to them, "When evening comes, you say, 'Fine weather, for the sky is red.' And in the morning, 'A storm to-day for the sky is red and lowering.'

"Hypocrites!—The face of the sky you know how to discern, but you cannot discern the signs of the times! A wicked and adulterous generation is looking for a sign; and a sign shall not be given to it, except the sign of the prophet Jonah."

And he went away and left them.

And the disciples, coming to the other side, forgot to take loaves.

And Jesus said to them, "Look out and be on your guard against the leaven of the Pharisees and Sadducees!"

And they reasoned among themselves, saying, "Because we did not bring bread!"

And Jesus knowing this, said to them, "Why do you reason among yourselves, O little faith! because you did not bring the loaves? Do you not yet perceive, nor remember the five loaves of the five thousand, and how many baskets you took up? Nor the seven loaves of the four thousand, and how many baskets you took up? How is it that you do not perceive that I did not speak to you concerning bread—to beware of the leaven of the Pharisees and Sadducees."

Then they understood that he did not say beware of the *leaven of bread*, but of the *teaching* of the Pharisees and Sadducees.

Matthew xv. 39 to xvi. 12. A literal rendering from the Greek.

The Sign Would Be Given Only Too Soon

It was, therefore, no strange thing, when the Pharisees asked of Jesus "a sign from heaven," to attest His claims and teaching. The answer which He gave was among the most solemn which the leaders of Israel could have heard, and He spake it in deep sorrow of spirit. They had asked Him virtually for some sign of His Messiahship; some striking vindication from heaven of His claims. It would be given them only too soon.

We have already seen, that there was a coming of Christ in His Kingdom—a vindication of His kingly claim before His apostate rebellious subjects, when they who would not have Him to reign

over them, but betrayed and crucified Him, would have their commonwealth and city, their polity and Temple, destroyed. By the lurid light of the flames of Jerusalem and the Sanctuary were the words on the cross to be read again. God would vindicate His claims by laying low the pride of their rebellion. The burning of Jerusalem was God's answer to the Jews' cry, "Away with Him—we have no king but Cæsar!"—the thousands of crosses on which the Romans hanged their captives, the terrible counterpart of the cross on Golgotha.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 69.

"Blessed Art Thou, Simon"—"Peter!"

And Jesus, having come into the region of Cæsarea Philippi, questioned his disciples, saying, "Whom do men pronounce the Son of man to be?"

And they said, "Some, John the Baptist; others, Elijah; and others, Jeremiah, or one of the prophets."

He said to them, "But whom do *you* pronounce me to be?"

And Simon Peter answering said, "Thou art the Christ, the Son of the living God."

And Jesus answering said to him, "Blessed art thou, Simon Bar-Jonah: for flesh and blood did not reveal it to thee, but my Father in heaven.

"And I also say to thee, that thou art Peter, and on this rock I will build my church; and the gates of Hades shall not prevail against it. And I will give to thee the keys of the kingdom of heaven: and whatever thou shalt bind on earth shall be bound in heaven; and whatever thou shalt loose on earth shall be loosed in heaven."

Then he charged the disciples that they should say to no one that he was the Christ.

Matthew xvi. 13–20. A literal rendering from the Greek.

The Very Christ of God

The great confession of Peter, as the representative apostle, had laid the foundations of the Church as such. In contradistinction to the varying opinions of even those best disposed towards Christ, it openly declared that Jesus was the very Christ

of God, the fulfilment of all Old Testament hope for Israel, and, in Israel, for all mankind.

Without this confession, Christians might have been a Jewish sect, a religious party, or a school of thought, and Jesus a teacher, rabbi, reformer, or leader of men. But the confession which marked Jesus as the Christ, also constituted His followers the Church. It separated them, as it separated Him, from all around ; it gathered them into one, even Christ ; and it marked out the foundation on which the building made without hands was to rise. Never was illustrative answer so exact as this : "On this Rock"—bold, outstanding, well-defined, immovable—"will I build my Church."

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 91.

The Elevation of the Son of Man

The doctrine of Jesus consisted in the elevation of the Son of man, that is, in the recognition on the part of man, that he, man, was the son of God. In his own individuality Jesus personified the man who has recognised the filial relation with God. He asked his disciples whom men said that he was—the Son of man ? His disciples replied that some took him for John the Baptist, and some for Elijah. Then came the question, "*But whom say ye that I am?*" And Peter answered, "*Thou art the Messiah, the Son of the living God.*" Jesus responded, "*Flesh and blood hath not revealed it unto thee, but my Father which is in heaven ;*" meaning that Peter understood, not through faith in human explanations, but because, feeling himself to be the son of God, he understood that Jesus was also the Son of God. And after having explained to Peter that the true faith is founded upon the perception of the filial relation to God, Jesus charged his other disciples that they should tell no man that he was the Messiah. After this, Jesus told them that although he might suffer many things and be put to death, he, that is his doctrine, would be triumphantly reëstablished.

My Religion, Count Leo Tolstoi, p. 145.

Foretelling His Death

And he began to teach them that the Son of man must suffer many things, and be rejected of the elders, of the chief priests,

and scribes, and be killed, and after three days rise again. And he spake that saying openly. And Peter took him and began to rebuke him.

But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan; for thou savourest not the things that be of God, but the things that be of men.

And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come up after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

For what shall it profit a man, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?

Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him shall the Son of man be ashamed, when he cometh in the glory of his father with the holy angels.

And he said unto them, Verily I say unto you, That there shall be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power.

Mark viii. 31 to ix. 1. Authorised Version.

The Glass and Dye Works of Sidon and Tyre

But so far were the Twelve from comprehending such an announcement, that Peter, too impulsive to wait for an opportunity of telling how much it distressed him, could not restrain his feelings. True to his character, he forthwith took Him by the hand, and led Him aside, to remonstrate with Him, and dissuade Him from a journey which would have such results.

"God keep this evil far from Thee, my Lord and Master," said he. "You must not let such things happen. They will utterly ruin the prospects of your kingdom, for they match ill with the dignity of the Messiah. If there be any danger such as you fear, why not use your supernatural power to preserve yourself and us. It is not to be endured that you should suffer such indignities."

It was the very same temptation as the arch enemy had set before Him in the wilderness: to employ His divine power for

His own advantage, instead of using it, with absolute self-surrender, only to carry out the will of His Father.

But, as ever before, it was instantly repelled. His quick, stern answer must have made Peter recoil afraid. "Get thee behind me," said He, "out of my sight, thou tempter; thou art laying a snare for me; thy words shew that in these things thou enterest not into the thoughts and plans of God, but considerest all things only from the ideas of men, with their dreams of ambition and human advantage."

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 231.

The Sublime Transformation

For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.

2 *Peter* i. 17, 18. Authorised Version.

About eight days after speaking these words, Jesus went up the mountain to pray, taking with him Peter, John, and James. As he was praying, the aspect of his face was changed, and his clothing became of a glittering whiteness. And all at once two men were talking with Jesus; they were Moses and Elijah, who appeared in a glorified state, and spoke of his departure, which was destined to take place at Jerusalem. Peter and his companions had been overpowered by sleep but, suddenly becoming wide awake, they saw Jesus glorified and the two men who were standing beside him. And, as Moses and Elijah were passing away from Jesus, Peter exclaimed:

"Sir, it is good to be here; let us make three tents, one for you, and one for Moses, and one for Elijah."

He did not know what he was saying; and, while he was speaking, a cloud came down and enveloped them; and they were afraid, as they passed into the cloud; and from the cloud came a voice which said —

"This is my Son, the Chosen One; him you must hear."

Luke ix. 28–35.

The disciples, on hearing this, fell on their faces, greatly afraid. But Jesus came and touched them, saying as he did so :

"Rise up, and do not be afraid."

Matthew xvii. 6, 7.

And suddenly, on looking round, they saw that there was now no one with them but Jesus alone.

Mark ix. 8. *The Twentieth Century New Testament in Modern English*, pp. 126, 73, and 21.

A Gentle Touch Aroused Them

How long the silence had lasted, and the last rays of the cloud had passed, we know not. Presently, it was a gentle touch that roused them. It was the hand of Jesus, as with words of comfort He reassured them : "Arise, and be not afraid." And as, startled, they looked round about them, they saw no man save Jesus only. The heavenly visitants had gone, the last glow of the light-cloud had faded away, the echoes of heaven's Voice had died out. It was night, and they were on the mount with Jesus, and with Jesus only.

Is it truth or falsehood ; was it reality or vision—or part of both, this Transfiguration scene on Hermon? One thing, at least, must be evident : if it be a true narrative, it cannot possibly describe a merely subjective vision without objective reality. But, in that case, it would be not only difficult, but impossible, to separate one part of the narrative—the appearance of Moses and Elijah—from the other, the Transfiguration of the Lord, and to assign to the latter objective reality, while regarding the former as merely a vision. But is the account true?

It certainly represents primitive tradition, since it is not only told by all the three Evangelists, but referred to in 2 *Peter* i. 16 to 18, and evidently implied in the words of St. John, both in his Gospel, and in the opening of his First Epistle. Few, if any, would be so bold as to assert that the whole of this history had been invented by the three apostles who professed to have been its witnesses. Nor can any adequate motive be imagined for its invention. It could not have been intended to prepare the Jews for the crucifixion of the Messiah, since it was to be kept a secret till after His resurrection.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 98.

The Chosen Three, on Mountain Height

The chosen three, on mountain height,
While Jesus bowed in prayer,
Beheld his vesture glow with light,
His face shine wondrous fair.

And lo! with the transfigured Lord,
Leader and seer they saw;
With Carmel's hoary prophet stood
The giver of the law.

From the low-bending cloud above,
Whence radiant brightness shone,
Spake out the Father's voice of love,
"Hear my belovèd Son!"

The Transfiguration, written for the Methodist Hymnal by David H. Ela. *Hymn Studies*, Rev. Charles S. Nutter, p. 82.

"How Is It That Elijah Must First Come?"

And as they were coming down from the mountain, he charged them that they should relate to no one what they had seen, until the Son of man should be risen from among the dead. And they kept the saying among themselves, questioning, "What is the rising from the dead?"

And they asked him, saying, "The scribes say that Elijah must come first?"

And he answering said to them, "Elijah indeed comes first, and restores all things: and how it has been written of the Son of man, that he should suffer many things and be set at nought? But I say to you, that Elijah has come, and they did to him whatever they pleased, just as it has been written of him."

Mark ix. 9–13. A literal rendering from the Greek.

"I Believe, Lord, Help My Unbelief!"

And having come to the disciples he saw a great crowd around them, and scribes arguing with them. And at once all the crowd were greatly amazed at seeing him and running up, they saluted him.

And he asked them, "What are you discussing with them?"

And one out of the crowd answered: "Teacher, I brought my son with a dumb spirit to thee, and wherever it seizes him, it dashes him down; and he foams and gnashes his teeth, and is

withering away. And I spoke to thy disciples that they might cast it out; but they had not the power."

And Jesus replied: "O unbelieving generation, how long shall I be with you? How long must I bear with you? Bring him to me!"

And they brought him to Jesus, and when he saw him, the spirit immediately threw him into convulsions and having fallen on the ground he rolled and foamed. And Jesus asked the father, "How long a time is it that it has been thus with him?"

And he said, "From childhood. And often it throws him into the fire and into the waters to destroy him; but if thou art able to help us, take pity on us!"

And Jesus said to him, "If thou art able to believe! All things are possible to him that believes."

And instantly the father of the child said with tears, "I believe; Lord, help my unbelief!"

And Jesus, seeing a crowd come running together, rebuked the unclean spirit, saying to it, "Dumb and deaf spirit, I command thee, come out of him, and go into him no more!"

And having cried out, and thrown him into violent convulsions, it came out; and the boy became as if dead; so that many said that he was dead.

But Jesus took him by the hand, and lifted him and he got up.

And when he had come into the house, his disciples asked him aside, "Why were we not able to cast it out?"

And he said to them, "This kind can go out by nothing but prayer."

Mark ix. 14-29. A literal rendering from the Greek.

With Strong and Gentle Hand

It was a lesson, of which the reality was attested by the hold which it took on the man's whole nature. While by one great outgoing of his soul he overleapt all, to lay hold on the one fact set before him, he felt all the more the dark chasm of unbelief behind him, together with the possibility, the source of faith. Thus through the felt unbelief of faith he attained true faith by laying hold on the divine Saviour, when he cried out and said: "Lord, I believe; help Thou mine unbelief." These words have remained historic, marking all true faith, which, even as faith,

is conscious of, nay implies, unbelief, but brings it to Christ for help. The boldest leap of faith and the timid resting at His feet, the first beginning and the last ending of faith, have alike this as their watchword.

Such cry could not be, and never is, unheard. It was real demoniac influence which, continuing with this man from childhood onwards, had well-nigh crushed all moral individuality in him. In his many lucid intervals these many years, since he had grown from a child into a youth, he had never sought to shake off the yoke and regain his moral individuality, nor would he even now have come, if his father had not brought him. If any, this narrative shows the view which the Gospels and Jesus took of what are described as the "demonised." It was a reality, and not accommodation to Jewish views, when, as He saw "the multitude running together, He rebuked the unclean spirit, saying to him: Dumb and deaf spirit, I command thee, come out of him, and no more come into him."

Another and a more violent paroxysm, so that the bystanders almost thought him dead. But the unclean spirit had come out of him. And with a strong, gentle hand the Saviour lifted him, and with loving gesture delivered him to his father.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 108.

"Give to Them for Me and Thee"

And they having come to Capernaum, those who collected the half-shekel came to Peter, and said, "Does not your teacher pay the half-shekel?"

He said, "Yes."

And when he came into the house, Jesus spoke first to him, saying, "What dost thou think, Simon, the kings of the earth, from whom do they receive custom or tribute? from their sons, or from strangers?"

Peter says to him, "From the strangers." Jesus said to him, "Then indeed the sons are free. But, in order that we may not offend them, go to the lake, cast a hook, and take off the fish coming up first; and having opened its mouth, thou shalt find a shekel: take that and give to them for me and thee."

Matthew xvii. 24-27. A literal rendering from the Greek.

"Lest We Give Offence"

He told Peter to go fishing and raise the tax in that way from the money the fish would bring; but he explained that in consenting to this he was moved by expediency alone: "Lest we give offence." . . .

The fact that the spies sent out against him hit upon this particular question, "Is it lawful to give tribute unto Cæsar," in order to "take hold of his words, that they might deliver him unto the governor," is eloquent of the general idea as to what his attitude was toward Cæsars and Cæsarisms. Wherefore we concluded that as it happened to those ancient adversaries of his who "took counsel how they might entangle him in his talk," so also with the quietists in every age since; in their efforts to wrest The Carpenter from his basic hold in the economic, they can not "take hold of his words."

The Call of The Carpenter, Bouck White, p. 131.

A Sermon on Humility

In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven?

And he called to him a little child, and set him in the midst of them, and said,

Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me.

Matthew xviii. 1–5.

Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same is great.

Luke ix. 48.

John said unto him, Master, we saw one casting out devils in thy name: and we forbade him, because he followed not us.

But Jesus said, Forbid him not: for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us.

For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. And whosoever shall cause one of these little ones to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea.

Mark ix. 38–42.

See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Matthew xviii. 10, 11 and 14. Revised Version.

A Talk on Forgiveness

And if thy brother sin against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother.

But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three, every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican.

Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven.

Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done of them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants. And when he had begun to reckon, one was brought to him, which owed him ten thousand talents.

But forasmuch as he had not wherewith to pay, his lord com-

manded him to be sold and his wife, and children, and all that he had, and payment be made.

The servant therefore fell down and worshiped him, saying, Lord, have patience with me, and I will pay thee all.

And the lord of that servant, being moved with compassion, released him, and forgave him the debt.

But that servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hold on him, and took him by the throat, saying, Pay what thou owest.

So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not; but went and cast him into prison, till he should pay that which was due.

So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.

Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

Matthew xviii. 15–35. Revised Version.

This Spirit Is the Salt of the Soul

We see with what trusting confidence the disciples questioned him; with what gentleness he taught, corrected, and exalted them.

Never before had man heard such lessons, or been incited to such virtues. It was thus in the midst of a world given up to all forms of pride, divisions, hatreds, oppression, and violence, that Jesus impressed on the souls of his disciples the first features of a new kingdom, based on humility and gentleness, pity and forgiveness, respect and reverence for all the weak and the oppressed. Such a design requires some other spirit than the corrupted spirit of man, and explains the mysterious words which conclude the discourse:

"Salt is good," it preserves, it prevents decay. Have in you the Spirit which is the salt of the soul: "Do not let it lose its savour." It will give you peace. "Have peace one with another." This was the last discourse of Jesus at Capernaum, spoken on the eve of his quitting Galilee, and setting out for Jerusalem.

Jesus Christ, Rev. Father Didon, Vol. I, p. 492.

XXIII

HARVEST HOME WEEK IN JERUSALEM

Never man spake like this man.
—*John* vii. 46. Authorised Version.

Their Thanksgiving Week

THE harvest work was over. The golden grain had bowed before the sickle. The autumnal grape had yielded up its juice, by its broken body and the poured libation of its blood, prophesying of that body and that blood which in God's harvest is given for the life of the world. From a thousand fields and vineyards the joyous Israelites, marching in companies and caravans over the intervening hills, were assembling in their holy city to celebrate their autumnal feast.

For Thanksgiving day did not originate with the Puritans. It was borrowed, whether consciously or not, from the Hebraic commonwealth. To that commonwealth, indeed, the world is indebted for many an idea for which undue credit has been given to New England. Between this feast of Puritanism and that of the Orient there was this difference—one lasts but a day, the other consecrated a full week to festivity and rejoicing.

Jesus of Nazareth, Lyman Abbott, p. 333.

The Feast of Tabernacles

The feast of Tabernacles was one of the three great feasts which every Jew was required to attend. It was held from the fifteenth of Tisri to the twenty-second, the first and last days being Sabbaths—the latter "the great day of the feast." It commemorated, in part, the tent-life of Israel in the wilderness, but was also, still more, a feast of thanks for the harvest, which was now ended even in the orchards and vineyards. Every one lived in booths of living twigs, branches of olive, myrtle, fir, and the like,—raised in the open courts of houses, on roofs, and in the streets and open places of the city. All carried in the left hand

a citron, and in the right the lulah—a branch of palm woven round with willow and myrtle.

On each of the seven feast days the priests went out with music, and the choir of Levites, amidst the shouts of vast multitudes, to draw water in a golden vessel, from the spring of Siloah; to be poured out at the time of the morning offering as a libation, on the west side of the great altar, amidst great joy, singing and dancing, such as was not all the year besides. On the evening of the first day a grand illumination, from huge candelabra which shed light far and near over the city, began in the Court of the Women, and torch dances of men were kept up, in the court; with music and songs, till the Temple gates closed.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p 269.

"If You Can Do Such Great Things, Prove It to the World!"

Now the feast of the Jews, the feast of tabernacles, was at hand.

His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may behold thy works which thou doest. For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world.

For even his brethren do not believe on him.

Jesus therefore saith unto them, My time is not yet come; but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that its works are evil.

Go ye up unto the feast: I go not up yet unto the feast; because my time is not yet fulfilled.

And having said these things unto them, he abode still in Galilee.

John vii. 2-9. Revised Version.

The Authorities on the Lookout for Him

The Jewish authorities kept looking for Jesus, for they had counted on His attending the great national holiday, and thus coming within their reach, but, to their disappointment, He appeared not to be in Jerusalem. So their officers reported. His absence had, indeed, been noted by the multitude, and everywhere He was the subject of conversation and discussion.

The rabbis and higher Temple dignitaries had shown them

selves so hostile to Him that no one dared to mention His name except in whispers, for fear of excommunication, but He was more or less the one engrossing topic of the bazaars and the booths of the feast. Opinions were divided. Some, who judged for themselves, maintained that He was a good man, and that it would be well for all to follow what He taught; others, and they, no doubt, the great majority, who took their opinions from their religious leaders, hotly and loudly denounced Him as unsafe and dangerous; a breaker of the Sabbath; for had He not, on His last visit, healed a blind man on the holy day?

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 269.

"You're Mad! Who's Trying to Kill You?"

But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret.

The Jews therefore sought him at the feast, and said, Where is he?

And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitudes astray. Howbeit no man spake openly of him for fear of the Jews.

But when it was now the midst of the feast Jesus went up into the temple, and taught.

The Jews therefore marveled, saying, How knoweth this man letters, never having learned?

Jesus therefore answered them, and said, My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent me, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me?

The multitude answered, Thou hast a devil: who seeketh to kill thee?

Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is.

Jesus therefore cried in the temple, teaching and saying,

Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, because his hour was not yet come. But of the multitude many believed on him; and they said, When Christ shall come, will he do more signs than those which this man hath done?

The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him.

John vii. 10–20; 25–32. Revised Version.

"Thou Hast a Devil!"

A general disclaimer, a cry "Thou hast a demon" (art possessed),—"who seeks to kill Thee?" here broke in upon the Speaker. But He would not be interrupted, and continued: "One work I did, and all you wonder on account of it"—referring to His healing on the Sabbath, and their utter inability to understand His conduct. Well, then, Moses was a messenger of God, and I am sent of God. Moses gave the law of circumcision—not, indeed, that it was of his authority, but had long before been God-given—and, to observe this law, no one hesitated to break the Sabbath, since, according to rabbinic principle, a positive ordinance superseded a negative. And yet, when Christ, as sent from God, made a man every whit whole on the Sabbath ("made a whole man sound") they were angry with Him! Every argument which might have been urged in favour of the postponement of Christ's healing to a week-day, would equally apply to that of circumcision; while every reason that could be urged in favour of Sabbath circumcision, would tell an hundredfold in favour of the act of Christ. Oh, then, let them not judge after the mere outward appearance, but "judge the right judgment."

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 153.

The Great Day of the Feast

Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water.

But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.

Some of the multitude therefore, when they heard these words, said, This is of a truth the prophet.

Others said, This is the Christ.

But some said, What, doth Christ come out of Galilee? Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was?

So there arose a division in the multitude because of him. And some of them would have taken him; but no man laid hands on him.

The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him?

The officers answered, Never man so spake.

The Pharisees therefore answered them, Are ye also led astray? Hath any of the rulers believed on him, or of the Pharisees? But this multitude which knoweth not the law are accursed.

Nicodemus saith unto them (he that came to him before, being one of them), Doth our law judge a man, except it first hear from himself and know what he doeth?

They answered and said unto him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet.

John vii. 37–52. Revised Version, using one Marginal.

One Faint Voice in His Defence

One faint voice only was heard in the council in hesitating defence of Jesus. It was that of Nicodemus—His visitor by night on His first appearance.

"I know, sirs, you are zealous for the Law, and rightly condemn those who are ignorant of it. But does the Law sanction our thus condemning a man before it has heard him, and found exactly what he had done?"

He had not moral courage to take a side, but could not withhold a timid word. Like all weak men, he found little favour for his faint-hearted caution.

"Are you, also, like Jesus, out of Galilee," they asked, "that you believe in Him; only ignorant Galileans do so? Search the Scriptures, and you will see that no Galilean was ever inspired as

a prophet by God: the race is despised of the Highest, and is it likely it should give Jerusalem the Messiah?"

In their blind rage they forgot that, at least, Jonah, and Hosea, and Nahum, were Galileans, and they ignored the fact that if the followers of Jesus were mostly from the illiterate north, He had also not a few even from the sons of bigoted Jerusalem.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 277.

Thousands Were Chained with Awe at His Words

We at once made our way, but with difficulty, towards the spot where we had discovered Him. The rumor that the Christ was in the Temple rapidly spread, and the whole multitude pressed towards the same point. At length we attained our object so as to get within a few feet of Him. . . .

Every voice was hushed, as that of Jesus rose clear and sweet, and thrilling like a celestial clarion speaking. And he preached . . . a sermon so full of wisdom, of love to man, of love to God, of knowledge of our hearts, of divine and convincing power, that thousands wept; thousands were chained to the spot with awe and delight, and all were moved as if an angel had addressed them. They cried, "Never man spake like this man!"

When He had ended, the priests, seeing that He had carried the hearts of all the people, were greatly enraged.

The Prince of the House of David, Rev. J. H. Ingraham, p. 257.

The Woman Caught in Adultery

And they went every man unto his own house: but Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, they say unto him, Master, this woman hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such: what then sayest thou of her? And this they said, tempting him, that they might have whereof to accuse him.

But Jesus stooped down, and with his finger wrote on the ground.

But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

And again he stooped down, and with his finger wrote on the ground.

And they, when they heard it, went out one by one, beginning from the eldest, even unto the last: and Jesus was left alone, and the woman, where she was, in the midst.

And Jesus lifted up himself, and said unto her, Woman, where are they, did no man condemn thee?

And she said, No man, Lord.

And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.

John vii. 53 to viii. 11. Revised Version.

Not Their Business to Accuse Her

A large number of people had already gathered round Jesus, when a commotion was seen in the Court of the Women, where He had sat down to teach. A woman of the humbler class had been guilty of immorality, and the scribes, on the moment, saw in her sin a possible snare for the hated Galilean. It was not their business, but that of her husband, to accuse her; nor could she be legally punished, except by divorce, if he, himself, were not a man of pure life. It was the custom, however, in cases of difficulty, to consult a famous rabbi, and advantage was taken of this, to entrap Jesus, if possible, by asking Him to [act as judge in] the case. If He condemned her, and insisted that she should be stoned to death, it would injure Him in the eyes of the people, for the Law, in this particular, had long been obsolete, from the very commonness of the offense. If, on the other hand, He simply dismissed her, they could charge Him with slighting the Law, for it was still formally binding. To condemn her to death, would, moreover, bring Him under the Roman law, as an invasion of the right of the governor.

Leading forward their trembling prisoner—unveiled, and exposed before the crowd of men—the bitterest degradation to an Eastern woman—they set her before Jesus, and asked with feigned humility:

"Teacher, this woman has been guilty of sin. Now Moses, in

the Law, charged us that such should be stoned. What is your opinion?" . . .

Stooping down, therefore, at once to hide the blush He could not prevent, and to show that He would have nothing to do with such a matter, He began to write on the dust before Him—most likely the very words He was presently to utter. Had they chosen to read them, they might have spared themselves the open exposure that followed. But they were too occupied with their plot to read the warning, and again and again repeated the question, to force Him to answer. At last, raising His face for a moment and looking straight at them, He said—

"Let him, among you, who is free from sin of a like kind, cast the first stone at her, as is required of the chief witness, by Moses."

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 279.

Why Did He Write upon the Ground?

In narrating the scene with the "Woman Taken in Adultery," a modern biographer suggests that Jesus stooped down and wrote upon the ground to avert his eyes, in order not to stain his maidenly soul with a sight of the woman. The feminist note, and of a piece with the sentimentalism that has gushed so copiously about this personage. A man does not cough and stutter in the presence of fleshly facts. Far more probably the reason why Jesus [fastened his face on] the ground was in order to conceal a countenance that was perilously near to bubbling over.

A coterie of "saints" had been thinking to bugle abroad their own stainlessness by zeal against this woman—a showpiece of the chronic hypocrisy which caste engenders when framed on lines of puritanism. Jesus punctures their solemn pretentiousness. The ridiculous plight to which they were reduced, and the spectacle as they slouched away one by one, was indeed something to awake homeric laughter.

The Call of The Carpenter, Bouck White, p. 122.

His Words Went to Their Consciences

It was an age of deep immorality, and the words of Jesus went to their consciences. He again stooped and began to write, as soon as He had spoken, perhaps to remind them how sin, when followed by penitence, is effaced for ever, like characters written

in dust. Meanwhile, their own bosoms became their judges. One after another, beginning at the oldest among them, moved off, to the very last, and Jesus was left alone, with the woman, in the midst of the crowd.

Rising once more, and finding only the woman left, He asked her: "Woman, where are thine accusers? Did no one condemn thee, by casting a stone at thee?"

"No one, Lord."

"Neither," said He, "shall I. I come not to condemn, but to save. I am no criminal judge, either to sentence or acquit. Go, repent of thy guilt, and sin no more."

The Life and Words of Christ, Cunningham Geikie, D.D., Vol. II, p. 280.

"The Light of the World"

Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.

The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true.

Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I came, or whither I go. Ye judge after the flesh; I judge no man. Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. Yea and in your law it is written that the witness of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me.

They said therefore unto him, Where is thy Father?

Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also.

These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come.

The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come?

And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said

therefore unto you, that ye shall die in your sins: for except ye believe that I am he, ye shall die in your sins.

They said therefore unto him, Who art thou?

Jesus said unto them, Even that which I have also spoken unto you from the beginning. I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world.

They perceived not that he spake to them of the Father. Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him.

As he spake these things, many believed on him.

John viii. 12–30. Revised Version.

"You Look at Me with Jaundiced Eyes"

"You make yourself judge in your own favour," said they. "You require us to believe you, on your own word. It is too much to ask. A man's witness on his own behalf is worthless."

"I do not make myself witness in my own favour," replied Jesus. "Your rule does not apply to me, for I speak not for myself alone, but as the mouthpiece of Him from whom I came, and to whom I shall soon return. If you knew who He was, you would be forced to receive His testimony to me. But you do not know Him, and therefore you reject it, for you know neither whence I came nor whither I shall return. I know, and must know, best, whose messenger I am, and what commission He has given me. You have no right to accuse me as a deceiver, for you are not in a position to judge of me, since you know nothing of my mission.

"You look at me with jaundiced eyes, and judge only by my lowly, outward appearance, and are thus misled. I, by myself, judge neither in my own favour, nor against any one, for I have come not to condemn, but to save. If, indeed, in any case, I seem to judge, as in this instance respecting my commission, it is not I, alone, who do so, but I and my Father who has sent me judge together, and thus the judgment must be true. I am not alone; the Father who sent me is with me, and thus, even by your

own Law, by which the testimony of two *men* is received as true, that which I offer for myself is more than sufficient, for I offer you my own word, and no one can convict me of untruthfulness, and also the witness of my Father. He witnesses for me by the very truths I utter, and by the miracles you admit I perform."

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 282.

"Whom Makest Thou Thyself?"

Jesus therefore said to those Jews which had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free.

They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free?

Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever: the son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed.

I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath no place in you. I speak the things which I have seen with the Father: do ye also therefore the things which ye heard from the Father.

They answered and said unto him, Our father is Abraham.

Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. Ye do the works of your father.

They said unto him, We were not born of fornication; we have one Father, even God.

Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because I say the truth, ye believe me not.

Which of you convicteth me of sin? If I say truth, why do ye not believe me? He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God.

The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

Jesus answered, I have not a devil; but I honour my Father, and ye dishonour me. But I seek not mine own glory: there is one that seeketh and judgeth.

Verily, verily, I say unto you, If a man keep my word, he shall never see death.

The Jews said unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead; whom makest thou thyself?

Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him and keep his word. Your father Abraham rejoiced to see my day; and he saw it and was glad.

The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

They took up stones therefore to cast at him: but Jesus was hidden and went out of the temple.

John viii. 31–59. Revised Version, using Marginals.

"We Were Never Slaves to Any Man"

The Jew in every age has been tenacious of liberty. In America to this day no political boss has been able to corral the Jewish vote. Unlike other races, their voting strength has no solidarity—it refuses to be counted beforehand. Incubating there through forty heroic centuries, independency is in their blood. A Jew is unfit by birth for a servile lot—as the capitalist class of old discovered. In the slave markets at Rome a Jew always brought a low price—to keep him in slavery was a harassing task to his owners; load him with irons, his spirit held out, unsur-

rendered. Even the haughty Tacitus was moved to compliment the Jews in that they refused to flatter emperors or to erect statues to earthly marauders. "We be Abraham's seed, and were never slaves to any man."

The Call of The Carpenter, Bouck White, p. 79.

"Every Man That Committeth Sin Is the Servant of Sin"

On one occasion when He had been speaking very powerfully about His own personal relation to His Father, a great many of His hearers were persuaded and believed on Him. Then Jesus said to those Jews that believed on Him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." That puzzled them. It stirred their Jewish blood. They told Him that they were born of Abraham, and were no man's slaves. "How sayest Thou, Ye shall be made free?" And Jesus answered them, "Truly I say unto you, every man that committeth sin is the servant of sin." That was the freedom that His truth was to bring,—a spiritual freedom, a freedom from wickedness, an untwisting of the tight cords from their hold on the personal nature. Truth was something which, when it came, would set the whole man free. By and by, in the same talk, He warmed into earnest pity not unmixed with indignation. Poor people! there they stood before Him, and would not, could not, understand the things He said to them. Would not and could not were all mixed together. But His indignation reaches back behind them. It cannot stop short of the Evil Spirit who is their deluder. "Ye are of your father the devil, and the lusts of your father ye will do. He was a liar from the beginning and abode not in the truth." Again, see what a moral thing the truth is. He who does not abide in it is not merely a doubter, not merely a disbeliever, he is a liar. The truth is truthfulness. The subjective and objective lose themselves in one another.

The Influence of Jesus, Phillips Brooks, p. 214.

"Before Abraham Was Born, I AM!"

"But that you may know that I really am greater than even Abraham—the Friend of God—let me tell you that Abraham, when he received, with such joy, the promise that the Messiah

should come from his race, and bless all nations, was rejoicing that He would, hereafter, from Heaven, see my day, and He has seen my appearing, from His abode in Paradise, and exulted at it."

The crowd, gross as usual, understood these words of Abraham's earthly life, and fancied that Jesus was now claiming to have been alive so long ago as the time of Abraham, and to have known him.

"It is two thousand years ago since Abraham's day," broke in a voice, "and you are not fifty years old yet; do you mean to say you have seen Abraham?"

"I mean to say," replied Jesus, "far more than even that. Let me tell you, with the utmost solemnity,—before Abraham was born, I AM."

This was the very phrase in which Jehovah had announced Himself to Israel in Egypt. It implied a continuous existence from the beginning, as if the speaker had claimed to be, Himself, the uncreated Eternal. Abraham had come into being, but he had existence in Himself, without a beginning.

His hearers instantly took it in this august meaning, and Jesus, the Truth, made no attempt, then or afterwards, to undeceive them. Utterly turned against Him, they rushed hither and thither, in wild fanaticism, for stones, with which to put Him to death as a blasphemer. Many of those used in the building of parts of the Temple, still incomplete, lay in piles at different parts. But Jesus hid Himself among the crowd, some of whom were less hostile, and, in the confusion, passed safely out of the sacred precincts.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 289.

XXIV

LEAVING GALILEE, A HOMELESS WANDERER

Foxes found rest and the birds their nest
In the shade of the forest tree ;
But thy couch was the sod, O thou Son of God,
In the deserts of Galilee.
—*Emily E. S. Elliott.*

He Set His Face to Go to Jerusalem

And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face : and they went, and entered into a village of the Samaritans, to make ready for him.

And they did not receive him, because his face was as though he were going to Jerusalem.

And when his disciples James and John saw this, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them ?

But he turned and rebuked them. And they went to another village.

Luke ix. 51–56. Revised Version.

"They Deserve to Be Killed by a Thunder-Storm!"

It happened one day that the disciples of Jesus came to a village and asked to be allowed to spend the night there. But no one would let them in. And the disciples came to Jesus and told Him about it, saying : "Such wicked people live there—they deserve to be killed by a thunder-storm !"

And Jesus was grieved, and said : "You do not understand of what spirit you are. I do not teach how to destroy but how to save people. How can one wish one's neighbour any ill ? In every man lives the same spirit of God as in you, and you must not wish ill to that which is within yourselves."

The Teaching of Jesus, Leo Tolstoi. Translated by L. and A. Maude, p. 49.

"The Son of Man Hath Not Where to Lay His Head"

And as they went in the way, a certain man said unto him, I will follow thee whithersoever thou goest.

And Jesus said unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head.

And he said unto another, Follow me.

But he said, Lord, suffer me first to go and bury my father.

But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God.

And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house.

But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Luke ix. 57–62. Revised Version.

Sending out the Seventy

Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come.

And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

Go your ways: behold I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes: and salute no man on the way. And into whatsoever house ye shall enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is come nigh. I say

unto you, It shall be more tolerable in that day for Sodom, than for that city.

Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. Howbeit it shall be more tolerable for Tyre and Sidon in the judgment, than for you.

And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades.

He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

Luke x. 1–16. Revised Version.

The Charge of the King

Before their departure, the King gave them a solemn charge in view of their work. A careful study of this will make it evident that while He was referring to work which lay immediately before these men, His mind traveled on to work which they would have to do at a later period; and even beyond, to the work of all His disciples to the end of the age which His commission initiated. The charge therefore had to do with three periods of work; the first work until the Cross; the second period of service till the Son of Man be come; and the third period to the end of the age.

The Analyzed Bible, the Rev. G. Campbell Morgan, D. D., *The Gospel According to Matthew*, p. 125.

"The Labourer Is Worthy of His Hire"

. . . There was noticeable in him [a certain] dignity, matured within him by years of acknowledged mastership as a workman. This inwrought sense of mastery tells in his every move. The hinges of his knee had never been oiled with the oil of cringing. His eye possessed power. This working-class agitator had a way of beholding a person in silence. And the trait must have been characteristic. For we read frequently, "He looked upon them and said ——." His port spelt the majesty of self-respect. He even enjoins it upon his disciples, warning them against mean-spiritedness.

Sending them on a propagandist tour, he tells them that in each

village they enter they are to claim hostelry at the chief house: "Inquire who in it is worthy." And any house closing its door against them writes itself down thereby as the abode of stupidity. He himself glanced up at many a westering sun, without knowing where he would lay his head that night. Nevertheless no wealth of hospitality could warp him as guest from straightest truth-telling. "Master, we know that thou art true, neither carest thou for any man; for thou regardest not the person of men."

Ofttimes he invited himself to a night's lodging, and it was always with the air of conferring a favour. Now and then the overture was rejected; whereupon he concealed not his contemptuous pity at their lack of insight—"let the dead bury their dead." In him never a touch of fawning flattery. His bearing throughout was that of a spirited labourer, who had been accustomed to doing an honest day's work and demanding an honest day's pay. He bristled at any faintest squint of charity: "The labourer is worthy of his hire."

The Call of The Carpenter, Bouck White, p. 38.

"Blessed Are the Eyes That See What You Have Seen!"

And the seventy returned with joy, saying, Lord, even the devils are subject unto us in thy name.

And he said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of Heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well pleasing in thy sight.

All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him.

And turning to the disciples, he said privately, Blessed are the

eyes which see the things that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

Luke x. 17–24. Revised Version.

He Saw Good Multiplied through Others

And Jesus was greatly moved, because he saw that the power he had in himself to heal and to bless men, he could also impart to others. Thus the good done might be multiplied without end, and be transmitted from one to another. And so his spirit could pass into the minds even of the most ignorant and humble.

"Behold!" he cried, "I see Satan falling from heaven. Now his power is broken. I thank thee, O Father, Lord of heaven and earth, that thou hast not bestowed these gifts upon the wise and the learned, but that these divine truths can be seen by those who are only babes in the knowledge of this world." Then, turning to us, he said, "As God giveth all things freely to me, I give freely to you, as ye have freely received, so freely give. Ye are all sharers of this great gift of being sons of God. The world knoweth nothing of this great joy. The Father and the Son know each other; but the world knoweth not this trust of the child in his heavenly Father. Yet he who feels it in his soul can reveal it to others. I have revealed it to you, and ye may reveal it again to others, thus helping them to become sharers of your joy."

Life and Times of Jesus, as Related by Thomas Didymus, James Freeman Clarke, p. 306.

"Who Is My Neighbour?"

And behold, a certain lawyer stood up and tempted him, saying, Teacher, what shall I do to inherit eternal life?

And he said unto him, What is written in the law? how readest thou?

And he answering said, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

And he said unto him, Thou hast answered right: this do, and thou shalt live.

But he, desiring to justify himself, said unto Jesus, And who is my neighbour?

Luke x. 25–29. Revised Version, using Marginals.

The Story of the Neighbourly Samaritan

Jesus made answer and said,

A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead.

And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.

And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.

Which of these three, thinkest thou, proved neighbour unto him that fell among robbers?

And he said, He that shewed mercy on him.

And Jesus said unto him, Go, and do thou likewise.

Luke x. 30–37. Revised Version, using Marginals.

A Pharisee's Opinion of the Parable

(*Extract from a supposed letter by a rabbi*)

. . . . Another day he told another story, which pleased the people greatly, the purport of which was to show how much better an infidel of Samaria was than a Jewish priest and Levite. It was about a Jew who was robbed and wounded between Jerusalem and Jericho, and left to die among the burning rocks of that steep defile.

At first a priest came by, and, through selfish fear, went on, and left him.

Then a Levite came, and looked at him, and, seeing that he was no friend of his, also went on his way.

B. Plockhörst, 1825—

THE NEIGHBORLY SAMARITAN

At last an infidel of Samaria came, and, although he was on a journey, stopped, and bandaged the man's wounds, and lifted him upon his ass, and, holding him there, walked by the side until they came to an inn in the city of Jericho. There he staid and tended him all night; and on the following morning, this holy idolater gave money to the host to pay for the stranger's support until he himself returned.

Now, this foolish story about an impossible Samaritan was evidently told to make the people believe that all the people of Samaria are tender-hearted, and that the priests and Levites are hard-hearted; and in this, again, he bore false witness against his brethren in behalf of their worst enemies.

Life and Times of Jesus, as Related by Thomas Didymus, James Freeman Clarke, p. 252.

In the Home at Bethany

Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house.

And she had a sister called Mary, who also sat at the Lord's feet, and heard his word.

But Martha was distracted about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me.

But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

Luke x. 38–42. Revised Version, using Marginals.

Jesus Loved Martha and Her Sister

A Martha still in deed and good endeavour;
In faith like Mary, at His feet forever.

—*Coleridge.*

Her younger sister, also, would do Him all highest honour; but, not as Martha. Her homage consisted in forgetting all else but Him, who spake as none had ever done. As truest courtesy or affection consists, not in its demonstration, so with Mary in the presence of Christ. And then a new light, another day had risen upon her; a fresh life had sprung up within her soul: "she sat

at the Lord's feet, and heard His word." We dare not inquire, and yet we well know, of what it would be. And so, time after time—perhaps, hour after hour—as Martha passed on her busy way, she still sat listening and living. At last, the sister who, in her impatience, could not think that a woman could, in such manner, fulfil her duty, or show forth her religious profiting, broke in with what sounds like a querulous complaint: "Lord, dost Thou not care that my sister did leave me to serve alone?" Mary had served with her, but she had now left her to do the work alone.

Would the Master bid her resume her neglected work? But, with tone of gentle reproof and admonition, the affectionateness of which appeared even in the repetition of her name, Martha, Martha—as, similarly, on a later occasion, Simon, Simon,—did He teach her in words which, however simple in their primary meaning, are so full, that they have ever since borne the most many-sided application: "Thou art careful and anxious about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."

It was, as we imagine, perhaps the first day of, or else the preparation for, the feast. More than that one day did Jesus tarry in the home of Bethany. Whether Lazarus came then to see Him—and, still more, what both Martha and Mary learned, either then, or afterwards, we reverently forbear to search into. Suffice it, that though the natural disposition of the sisters remained what it had been, yet henceforth, "Jesus loved Martha and her sister."

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 147.

The Man Born Blind Browbeaten by Pharisees

And as he passed by, he saw a man blind from his birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind?

Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. We must work the works of him that sent me, while it is day: the night cometh, when no man can work. When I am in the world, I am the light of the world.

When he had thus spoken, he spat on the ground, and with the clay thereof anointed his eyes, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent).

He went away therefore, and washed, and came seeing.

The neighbours therefore, and they that saw him aforetime, that he was a beggar, said, Is not this he that sat and begged?

Others said, It is he: others said, No, but he is like him.

He said, I am he.

They said therefore unto him, How then were thine eyes opened?

He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam and wash: so I went away and washed, and I received sight.

And they said unto him, Where is he?

He saith, I know not.

They bring to the Pharisees him that aforetime was blind.

Now it was the sabbath on the day when Jesus made the clay, and opened his eyes.

Again therefore the Pharisees also asked him how he received his sight.

And he said unto them, He put clay upon mine eyes, and I washed, and do see.

Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath.

But others said, How can a man that is a sinner do such signs?

And there was a division among them.

They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes?

And he said, He is a prophet.

The Jews therefore did not believe concerning him that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

His parents answered and said, We know that this is our son, and that he was born blind: but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself.

These things said his parents, because they feared the Jews:

for the Jews had agreed already, that if any man should confess him to be the Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him.

So they called a second time the man that was blind, and said unto him, Give glory to God; we know that this man is a sinner.

He therefore answered, Whether he be a sinner, I know not: one thing I know, that whereas I was blind, now I see.

They said therefore unto him, What did he to thee? How opened he thine eyes?

He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples?

And they reviled him, and said, Thou art his disciple, but we are disciples of Moses. We know that God hath spoken unto Moses: but as for this man, we know not whence he is.

The man answered and said unto them, Why, herein is a marvel, that ye know not whence he is, and yet he opened mine eyes. We know that God heareth not sinners: but if any man be a worshiper of God, and do his will, him he heareth. Since the world began it was never heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing.

They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of God?

He answered and said, And who is he, Lord, that I may believe on him?

Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee.

And he said, Lord, I believe. And he worshiped him.

And Jesus said, For judgment came I into this world, that they which see not may see; and that they that see may become blind.

Those of the Pharisees who were with him heard these things, and said unto him, Are we also blind?

Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

John ix. 1–41. Revised Version, using Marginals.

"One Thing I Know"

"I know not what this man may be,
Sinner or saint; but as for me,
One thing I know, that I am he
That once was blind, and now I see."
—*John Hay.*

"If Ye Were Blind, Ye Should Have No Sin"

"Vile wretch of a beggar!" . . . thou wast altogether born in sins, and dost teach us? Get thee hence from this sacred place, and dare not to again enter it on pain of thy life!"

And the man went forth, sad at heart; for he longed with a great longing to see the glories of the Temple.

Now as he walked, continually lifting his eyes to the shining walls from which he was henceforth to be shut out, he heard a voice speaking to him; and turning, he saw one who looked at him with a grave and yet sweet look, so that his heart was mightily stirred within him, though he knew not why. And the man spake to him, and he knew the voice—it was that of him who had bidden him to wash in the pool of Siloam!

"Dost thou believe on the Son of God?"

And the beggar, trembling, made answer: "Who is he, Lord, that I might believe on him?"

And Jesus said unto him, "Thou hast both seen him, and it is he that talketh with thee."

Then the beggar fell down at his feet and kissed the hem of his garment, crying out, "Lord, I believe!"

Now it happened that some of the Pharisees who had cast him out of the Temple were standing near, and heard it. And Jesus, seeing their angry looks, and reading the thoughts of their hearts, turned and said unto them: "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind."

Then the Pharisees answered him scornfully: "Are we blind also?"

Jesus said unto them: "If ye were blind, ye should have no sin; but now ye say, 'We see'; therefore your sin remaineth."

Titus, a Comrade of the Cross, Florence M. Kingsley, p. 50.

The Terrible Consequences of Being Cast out of the Synagogue

Henceforth he would sit on the ground, and bear himself like one in deep mourning. He would allow his beard and hair to grow wild and shaggy; he would not bathe, nor anoint himself; he would not be admitted into an assembly of ten men, neither to public prayer, nor to the academy; though he might either teach, or be taught by, single individuals. Nay, as if he were a leper, people would keep at a distance of four cubits from him. If he died, stones were cast on his coffin, nor was he allowed the honour of the ordinary funeral, nor were they to mourn for him. Still more terrible was the final excommunication, . . when a ban of indefinite duration was laid on a man.

Henceforth he was like one dead. He was not allowed to study with others; no intercourse was to be held with him, he was not even to be shown the road. He might, indeed, buy the necessaries of life, but it was forbidden to eat or drink with such an one.

We can understand, how every one would dread such an anathema. But when we remember, what it would involve to persons in the rank of life, and so miserably poor as the parents of that blind man, we no longer wonder at their evasion of the question put by the Sanhedrin.

And if we ask ourselves, on what ground so terrible a punishment could be inflicted to all time and in every place—for the ban once pronounced applied everywhere—simply for the confession of Jesus as the Christ, the answer is not difficult. The rabbinists enumerate twenty-four grounds for excommunication, of which more than one might serve the purpose of the Pharisees. But in general, to resist the authority of the scribes, or any of their decrees, or to lead others either away from "the commandments," or to what was regarded as profanation of the divine name, was sufficient to incur the ban, while it must be borne in mind that excommunication by the president of the Sanhedrin extended to all places and persons. . . .

But he who had been healed of his blindness was not to be betrayed into a denunciation of his great Physician. The simplicity and earnestness of his convictions enabled him to gain even a logical victory. It was his turn now to bring back the

question to the issue which they had originally raised; and we admire it all the more, as we remember the consequences to this poor man of thus daring the Pharisees.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 184.

The Story of the Loving Shepherd

Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.

I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep.

I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.

Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay

it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father.

There arose a division again among the Jews because of these words. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the sayings of one possessed with a demon. Can a devil open the eyes of the blind?

John x. 1–21. Revised Version, using Marginals, etc.

An Interpretation of the Parable

He first describes himself, in contrast with the Pharisees, as the genuine and divinely-called leader of the people. The blind man whom he had healed was the representative of all such oppressed souls as were repelled by the selfish judges, and drawn to Christ. It may have been the case (although the supposition is not necessary) that the sight of a flock of sheep at hand suggested the parable.

The thief who leaps over the wall, instead of entering the fold by the door, represents those who become teachers and guides of the people of their own mere will. The Shepherd, entering in at the door, represents Christ, who offers himself, divinely-called, to guide seeking souls to the kingdom of God. His voice harmonises with the divine drawing within them: they know it, and admit him; he knows them all, and all their wants. He goes before them, and leads the way to the pasture where their wants can be satisfied. But the voice of the selfish leaders is strange to them, and they flee with repugnance; knowing well that such guides have other aims than the salvation of the souls of those that hear them. . . .

In this form of the parable Christ contrasts himself (as the shepherd who alone seeks the welfare of the sheep) not only with the thieves, but also with the *hirelings*. These two classes corresponded to two different classes of Pharisees, viz., those who sacrificed the welfare of the people to their own wholly selfish aims; and those who, with better feelings, had not love enough, and therefore not courage enough, to risk everything for the good of souls. The latter, afraid of the power of the former, gave the poor people up to the power of the Evil One (the wolf, v. 12), to scatter and divide. Standing between Christ and the Sanhedrin, this party, with all their good intentions, had neither the steadi-

ness of purpose nor the self-sacrificing love which were needed in such a position. In contrast with such, Christ declares, "I am the good shepherd, and know my sheep, and am known of mine (thus betokening the inward sympathy between himself and those that belonged to him by the divine drawing within them), and I lay down my life for the sheep."

With this view of his coming self-sacrifice for the salvation of men before him, his eye glances forward to the greater development of his work that was to follow that sacrifice, and there he sees "other sheep, not of this fold"—souls ready for the kingdom among other nations, who were also to have their place before its consummation: "Them, also, I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd."

The Life of Jesus Christ, Augustus Neander. Translated by John McClintock and Charles E. Blumenthal, p. 330.

The Last Anniversary of His Birth

About two months had passed since Jesus had left Jerusalem after the Feast of Tabernacles. Although we must not commit ourselves to such calculations, we may here mention the computation which identifies the first day of the Feast of Tabernacles of that year with Thursday the 23d September; the last, "the great day of the feast," with Wednesday the 29th; the [eight days] of the feast with the 30th September; and the Sabbath when the man born blind was healed with the 2nd of October. In that case, "the Feast of the Dedication of the Temple," which commenced on the 25th day of Chislev, and lasted eight days, would have begun on Wednesday the 1st, and closed on Wednesday the 8th December. But, possibly, it may have been a week or two later. At that feast, or about two months after He had quitted the city, we find Christ once more in Jerusalem and in the Temple. His journey thither seems indicated in the Third Gospel (St. Luke xiii. 22), and is at least implied in the opening words with which St. John prefaces his narrative of what happened on that occasion.

As we think of it, there seems a special fitness—presently to be pointed out—in Christ's spending what we regard as the last anniversary season of His birth in the Temple at that feast.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 226.

Jesus at the Feast of the Dedication

And it was the feast of the dedication at Jerusalem: it was winter; and Jesus was walking in the temple in Solomon's porch.

The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly.

Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand.

My Father, which hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one.

The Jews took up stones again to stone him.

Jesus answered them, Many good works have I shewed you from the Father; for which of those do ye stone me?

The Jews answered him, For a good work we stone thee not but for blasphemy; and because thou, being a man, makest thyself God.

Jesus answered them, Is it not written in your law, I said ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest: because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father.

They sought again to take him: and he went forth out of their hand.

And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode. And many came unto him; and they said, John indeed did no sign; but all things whatsoever John spake of this man were true.

And many believed on him there.

John x, 22–42. Revised Version.

XXV

AGAIN A REFUGEE

How often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not!

—*Luke* xiii. 34. Revised Version.

The Jordan between Him and His Persecutors

ONCE more the Jordan rolled between Him and His bitter persecutors. Far north, over against Galilee, in the place of John's early labours, probably close to where Jesus Himself had been baptized, was the scene of His last labours. And those, who so well remembered both the Baptist and the testimony which he had there borne to the Christ, recalled it all as they listened to His words and saw His works. As they crowded around Him, both the difference and the accord between John and Jesus carried conviction to their minds.

The Baptist had done "no signs" such as those which Jesus wrought; but all things which John had spoken of Him, they felt it, were true. And, undisturbed by the cavils of Pharisees and scribes, many of these simple-minded, true-hearted men, far away from Jerusalem, believed on Him. And so will all that is sown for Christ, though it lie buried and forgotten of men, spring up and ripen, as in one day, to the deep, grateful, and eternal joy of them who had laboured in faith and gone to rest in hope.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 232.

Crowds Followed Him Even in Perea

In the mean time, when the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to say unto his disciples first of all,

Beware ye of the leaven of the Pharisees, which is hypocrisy. But there is nothing covered up, that shall not be revealed: and hid, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have

spoken in the ear in the inner chambers shall be proclaimed upon the housetops.

And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, fear him. Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows.

And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me in the presence of men shall be denied in the presence of the angels of God. And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say.

Luke xii. 1–12. Revised Version.

"The Last State Is Worse Than the First"

The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest; and finding none, he saith, I will turn back unto my house whence I came out. And when he is come, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first.

And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck.

But he said, Yea rather, blessed are they that hear the word of God, and keep it.

And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of

Jonah. For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.

Luke xi. 24–32. Revised Version.

The Story of the Rich Fool

And one out of the multitude said unto him, Master, bid my brother divide the inheritance with me.

But he said unto him, Man, who made me a judge or a divider over you?

And he said unto them, Take heed, and keep yourselves from all coveteousness: for a man's life consisteth not in the abundance of the things which he possesseth.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned with himself, saying, What shall I do, because I have not where to bestow my fruits?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.

But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

Luke xii. 13–21. Revised Version.

"This Night Thy Soul Shall Be Required!"

Jesus is accustomed to set in vivid contrast the appearances of the present and the realities of the future. It is this contrast which invests with a singular awe the simple story of the rich fool. He is a well-to-do and worldly-wise Perean farmer. He has abundant land. His barns are bursting with plenty. His

stores perplex him. "What shall I do," he says to himself, "because I have no room where to bestow my fruits?"

This is a very common trouble among capitalists. He does not know how to invest. He forms his resolution to pull down his barns and build greater. The thought of the needy and the suffering, and of the means of real usefulness to others which his possessions afford to him, has never occurred to his selfish soul. He has no other message to himself than "Take thine ease; eat, drink, and be merry." He will, that is, retire on his fortune. To men he seems wise, prudent, sagacious. God calls him to his account with a sharp rebuke of his folly: "Fool! this night thy soul shall be required of thee. Then whose shall those things be which thou hast provided?" Not every one is wise who knows how to acquire. He is truly wise only who knows how to impart.

Jesus of Nazareth, Lyman Abbott, p. 360.

Wealth Not a Crime but a Trust

A great party, called the Ebionite, existed, whose peculiar tenet was the divine privilege of poverty. To this party Christ was attracted both by His sympathies and His experience. He had lived a poor man's life, He knew the kind of virtues which it fostered, and He knew how painful was the contempt that it endured. The poor needed a champion, and He esteemed such championship a duty and a privilege. Thus He claims as one of the original features of His ministry that the poor have the Gospel preached to them, and it is a theme of joyous congratulation with the Evangelists that the common people heard Him gladly.

Yet here again the fine tolerance of Christ's mind should be noticed. He was not an Ebionite any more than He was an ascetic. He knew that His kingdom would naturally appeal more powerfully to the poor than to the rich, and would be largely composed of them; but He never defined in such a way as to exclude the wealthy. He offers no objection to the inequalities of society as such. He utters no sweeping condemnations of wealth as in itself evil. He treats the possession of wealth not as a crime but as a trust. He points out with equal truth and justice that the peril of riches is their "deceitfulness."

The Life of Christ, William J. Dawson, p. 79.

Trust the Father and Be Ready

And he said unto his disciples, Therefore I say unto you, Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on. For the soul is more than the food, and the body than the raiment. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds! And which of you by being anxious can add a cubit unto the measure of his life? If then ye are not able to do even that which is least, why are ye anxious concerning the rest?

Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more shall he clothe you, O ye of little faith?

And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things.

Howbeit seek ye his kingdom, and these things shall be added unto you.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth.

For where your treasure is, there will your heart be also.

Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him.

Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them.

And if he shall come in the second watch, and if in the third, and find them so, blessed are those servants. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through.

Be ye also ready : for in an hour that ye think not the Son of man cometh.

Luke xii. 22–40. Revised Version, using Marginals.

Much Required from Those to Whom Much Has Been Given

And Peter said, Lord, speakest thou this parable unto us, or even unto all?

And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will set him over all that he hath. But if that servant shall say in his heart, My lord delayeth his coming ; and shall begin to beat the menservants and the maidservants, and to eat and drink and be drunken ; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. And that servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes ; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes.

And to whomsoever much is given, of him shall much be required : and to whom they commit much, of him will they ask the more.

I came to cast fire upon the earth ; and what will I if it is already kindled? But I have a baptism to be baptized with ; and how am I straitened till it be accomplished !

Think ye that I am come to give peace in the earth? I tell you, Nay ; but rather division : for there shall be from henceforth, five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father ; mother against daughter, and daughter against her mother ; mother in law against her daughter in law, and daughter in law against her mother in law.

Luke xii. 41–53. Revised Version.

Exciting Times in Galilee

The times moreover, were exciting. The whole country rang with the story of a massacre of Galileans by Pilate, at the last

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ALONE WITH THE TWELVE

Feast of Tabernacles—perhaps, at the same tumult in which Joseph Barabbas was arrested as a ringleader, to be afterwards freed instead of Jesus. Pilate was always ready to shed the blood of a people he hated, and the hot-blooded Galileans, ever ready to take affront at the hated infidels, gave him only too many excuses for violence. They had a standing grievance in the sacrifices offered daily for the empire and the emperor, and at the presence of a Roman garrison and Roman pickets at the Temple, during the feasts, to keep the peace, as Turkish soldiers do at this day, during Easter, at the Church of the Holy Sepulchre.

But Pilate had given special offence, at this time, by appropriating part of the treasures of the Temple, derived from the Temple tax levied on all Jews over the world, and amounting to vast sums in the aggregate—to defray the cost of great conduits he had begun for the better supply of Jerusalem with water. Stirred up by the priests and rabbis, the people had besieged the government house when Pilate came up to the city at the feast, and with loud continuous cries had demanded that the works be given up. Seditious words against himself, the representative of the emperor, had not been wanting. He had more than once been forced to yield to such clamour, but this time determined to put it down. Numbers of soldiers, in plain clothes, and armed only with clubs, surrounded the vast mob, and used their cudgels so remorselessly that many, both of the innocent and guilty, were left dead on the spot.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 166.

How Pilate Put an End to an Uprising

Pilate undertook to bring a current of water to Jerusalem, and did it with the sacred money, and derived the origin of the stream from the distance of two hundred furlongs. However, the Jews were not pleased with what had been done about the water; and many ten thousands of the people got together and made a clamour against him, and insisted that he should leave off that design. Some of them also used reproaches and abused the man, as crowds of such people usually do. So he inhabited a great number of his soldiers in their habit, who carried daggers under their garments, and sent them to a place where they might surround them. So he bid the Jews himself go away; but they boldly casting reproaches

upon him, he gave the soldiers that signal which had beforehand been agreed upon; who laid upon them much greater blows than Pilate had commanded them, and equally punished those that were tumultuous, and those that were not; nor did they spare them in the least; and since the people were unarmed, and were caught by men prepared for what they were about, there were a great number of them slain by this means, and others of them ran away wounded. And thus an end was put to this sedition.

The Works of Flavius Josephus, edited by William Whiston, A. M., Vol. II. *Antiquities of the Jews*, Book XVIII, Chapter iii, p. 44.

When the Tower of Siloam Fell

But the procurator had this time prepared himself beforehand. He had scattered numbers of his soldiers, dressed as Jews, among the crowds, and no sooner had the tumultuous cries began, than these assailed those round them with clubs, and speedily drove them off in wild terror, leaving many of their number, severely wounded, behind. Perhaps it was about this time, when the works had been pushed almost to the Pool of Siloam, that the tower, there, fell and killed eighteen men; a calamity attributed by the rabbis to the wrath of God at the secularisation of the Temple treasures. Pilate's aqueduct suffered no more hindrance in its completion.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 281.

Those Eighteen Were Not Special Offenders

Now there were some present at that very season which told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

And he answered and said unto them, Think ye that these Galileans were sinners above all the Galileans, because they have suffered these things? I tell you, Nay: but, except ye repent, ye shall all in like manner perish.

Or those eighteen, upon whom the tower of Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise perish.

And he spake his parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found

none. And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground?

And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit thenceforth, well; but if not, thou shalt cut it down.

Luke xiii. 1–9. Revised Version.

Straightens a Woman Doubled Together for Eighteen Years

And he was teaching in one of the synagogues on the sabbath day. And behold, a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up.

And when Jesus saw her, he called her, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands upon her: and immediately she was made straight, and glorified God.

And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work; in them therefore come and be healed, and not on the day of the sabbath.

But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the manger, and lead him away to watering?

And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath?

And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

Luke xiii. 10–17. Revised Version, using Marginals.

"Lord, Are They Few That Are Saved?"

And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem.

And one said unto him, Lord are they few that are saved?

And he said unto them, Strive to enter in by the narrow door:

for many, I say unto you, shall seek to enter in, and shall not be able.

When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say unto you, I know not whence ye are; then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without.

And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God, and behold, there are last who shall be first, and there are first who shall be last.

Luke xiii. 22-30. Revised Version, using Marginals.

A New Danger Threatened Him

A new danger threatened in the person of Herod. The fame of Jesus reached the palace of the tetrarch, and filled him with terror. His declaration to his servants is a revelation of that terror. He imagined that John the Baptist was risen from the dead.

In this connection Matthew tells the story of Herod's relation to John, in explanation of the terror which filled him when the report concerning Jesus reached him. He had imprisoned John, because John had protested against his incestuous affection for the wife of his brother. This action on the part of Herod is seen to have been the more dastardly in view of a fact which Matthew does not record, but which is found in the Gospel of Mark, that Herod knew that he was a righteous man and a holy, and that in the past he had heard him, and that gladly. Evidently at some period he had passed under the influence of John's preaching, and had been affected toward good thereby. In spite of these things he had imprisoned him, but at first dared not slay him, because he feared the multitude.

The Analyzed Bible, the Rev. G. Campbell Morgan, D. D., *The Gospel According to Matthew*, p. 160.

"It Would Not Do for a Prophet to Be Murdered Except at Jerusalem!"

In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee. And he said unto them, Go and say to that fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third day I end my course. Nevertheless I must go on my way to-day and to-morrow and the day following: for it cannot be that a prophet perish out of Jerusalem.

O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Behold your house is left unto you desolate: and I say unto you, Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord.

Luke xiii. 31–35. American Revision, using a Marginal.

He Saw through the Whole Design

Jesus had now been for some time in Perea, in the territory of Antipas, the murderer of John. The intense unpopularity of the crime had, doubtless, been a protection to Him, but there were many reasons why such a man should wish the great Wonder-worker, whom he personally feared so much, as, perhaps, the murdered Baptist, risen from the dead, fairly out of his dominions. Unwilling to appear in the matter, he used the Pharisees, counting on their readiness to further his end of getting rid of Him. Some of their number, therefore, came to Him, with the air of friends anxious for His safety, and warned Him that it would be well for Him to leave Perea as quickly as possible, as Herod desired to kill Him.

Jesus at once saw through the whole design, as a crafty plan of Herod for His expulsion. But He was on His way to Jerusalem, and contented Himself with showing that He gave no grounds for political suspicion, and that He quite well understood how little friendship there was in the advice the Pharisees had given Him.

"Go and tell that crafty fox," said He, "that I know why he is afraid of me, and wishes me out of his land. Tell him there is no cause for his alarm, for I do nothing to wake his suspicions.

I have no designs that can injure him, but confine myself to driving demons from poor men possessed with them, and to healing the sick. These harmless labours I shall not intermit till the time I have fixed to give to them is over. It will take three days more to pass quite out of Perea, and for these three days I shall be in his territory, but on the third day I leave it, for I am now on my way to Jerusalem, to die there. Herod will not need to trouble himself to kill me, for it would be unfitting for a prophet to die outside the holy city."

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 343.

A Sabbath Dinner with a Leading Pharisee

And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him.

And behold, there was before him a certain man that had the dropsy.

And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not?

But they held their peace. And he took him, and healed him, and let him go. And he said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day?

And they could not answer again unto these things.

And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto them, When thou art bidden of any man to a marriage feast, recline not in the chief seat; lest haply a more honourable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place.

But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then thou shalt have glory in the presence of all that sit at meat with thee.

For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor

thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee.

But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

But he said unto him, A certain man made a great supper; and he bade many: and he sent forth his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse.

The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused.

And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

And another said, I have married a wife, and therefore I cannot come.

And the servant came, and told his lord these things.

Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring hither the poor and maimed and blind and lame.

And the servant said, Lord, what thou didst command is done, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and constrain them to come in, that my house may be filled. For I say unto you, none of those men that were bidden shall taste of my supper.

Luke xiv. 1–24. Revised Version, using Marginals.

No Time for Moral Snobs

The Democrat of Nazareth was so ultra in his democracy that he could not away with caste of any kind. He had no time for moral snobs, any more than for social snobs. The fellowship to which he invited took in the outcasts. He likened it to a wedding supper: "So those servants went out into the highways and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests!"

The Call of The Carpenter, Bouck White, p. 118.

Counting the Cost

Now there went with him great multitudes: and he turned, and said unto them,

If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple.

For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish.

Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace.

So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.

Luke xiv. 25–33. Revised Version.

"Lift up Your Eyes and Look on the Fields!"

"What king, going to make war against another king, sitteth not down first and consulteth whether he be able with ten thousand to meet him that cometh with twenty thousand?" It were suicidal. Israel need not take up the gage alone. Wherever Rome's empire was extending, a ground-swell of discontent was setting in, a tidal heave of the industrial mass. For this was back in the formation days of that empire, before it had saddled itself firmly on the backs of the people, and while hope was yet alive. The hour was striking. A hundred peoples were ready: "Say not ye, There are yet four months and then cometh harvest. Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest."

The Call of The Carpenter, Bouck White, p. 88.

XXVI

THE PARABLES IN PEREA, AND OTHER SAYINGS

Confirming with His own impress
The common law of righteousness.
—*Whittier.*

The One Lost Lamb

And he spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing.

And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost.

I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance.

Luke xv. 3–7. Revised Version.

The Loving Father and His Wandering Boy

And he said, "A certain man had two sons: and the younger of them said to his father, 'Father, give me the share of the property that falls to me.' And he divided his living between them.

"Not many days after that the younger son gathered all together, and went on a journey to a distant land; and there he wasted his property in dissolute living.

"And when he had spent all, there arose a terrible famine in that country; and he began to be in want.

"And he went and hired himself to one of the citizens of that country: who sent him into his fields to feed the hogs. And he was longing to fill himself with the husks that the hogs were eating, but no one gave him leave.

"But when he came to himself, he said, 'How many of my father's hired servants have plenty of food, while I am perish-

ing with hunger! I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven, and before thee; I am no longer worthy to be called thy son: make me as one of thy hired servants." '

"And he arose and went to his father. But while he was still a long distance away, his father saw him, and, full of sympathy, ran and fell on his neck, and kissed him ardently.

"And the son said to him, 'Father, I have sinned against heaven, and before thee. I am no longer worthy to be called thy son.'

"But the father said to his servants, 'Bring out the robe,—the best!—and clothe him; and bring a ring for his hand, and sandals for his feet, and have the fattened calf brought and killed and let us eat, and be merry: for this son of mine was dead, and is alive again; he was lost, and is found.'

"And they began to be merry.

"Now his older son was in a field; and as he came up near the house, he heard music and dancing. And he called one of his servants to him, and inquired what was going on.

"And he said to him, 'Thy brother has come; and thy father has killed the fattened calf because he has received him back safe and sound.'

"But he was angry, and would not go in; so his father came out and pleaded with him. But he answered and said to his father, 'Think how many years I have served thee, and I have never disobeyed one of thy commands; and still thou never gavest *me* a kid, that I might make merry with my friends: but when thy son,—this one!—who has devoured thy living with harlots, came, thou didst kill the fattened calf for *him!*'

"And the father said to him, 'Child, thou art ever with me, and all that is mine is thine. But it was right to rejoice and be glad, for this brother of thine was dead, and is alive again: he was lost and is found.' "

Luke xv. 11–32. A literal rendering from the Greek.

Shows the Love of God to Man

Never certainly in human language was so much—such a world of love and wisdom and tenderness—compressed into such few immortal words. Every line, every touch of the picture is full

of beautiful eternal significance. The poor boy's presumptuous claim for all that life could give him—the leaving of the old home—the journey to a far country—the brief spasm of "enjoyment" there—the mighty famine in that land—the premature exhaustion of all that could make life noble and endurable—the abysmal degradation and unutterable misery that followed—the coming to himself, and recollection of all that he had left behind him—the return in heart-broken penitence and deep humility—the father's far-off sight of him, and the gush of compassion and tenderness over this poor returning prodigal—the ringing joy of the whole household over him who had been loved and lost, and had now come home—the unjust jealousy and mean complaint of the elder brother—and then that close of the parable in a strain of music—"Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad: for this thy brother was dead and is alive again; was lost and is found"—all this is indeed a divine epitome of the wandering of man and the love of God such as no literature has ever equaled, such as no ear of man has ever heard elsewhere.

Put in the one scale all that Confucius, or Sakya Mouni, [the Buddha] or Zoroaster, or Socrates ever wrote or said—and they wrote and said many beautiful and holy words—and put in the other the Parable of the Prodigal Son alone, with all that this single parable connotes and means, and can any candid spirit doubt which scale would outweigh the other in eternal preciousness—in divine adaptation to the wants of man?

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. II, p. 134.

The Steward of Unrighteousness

And he said also to his disciples, "There was a certain rich man, who had a steward who was accused to him of wasting his property.

"And he called him and said to him, 'What is this that I hear of thee? Render an account of thy stewardship; for thou canst be no longer steward.'

"And the steward said within himself, 'What shall I do, seeing that my lord is taking away the stewardship from me? I have not the strength to dig; and I am ashamed to beg. I am resolved what to do, so that, when I am put out of the stewardship, they may receive me into their houses.'

"And calling to him each one of his lord's debtors, he said to the first, 'How much owest thou to my lord?'

"And he said, 'A hundred measures of oil.'

"And he said, 'Take thy bond, and sit down quickly and write fifty.'

"Then said he to another, 'And how much owest thou?'

"And he said, 'A hundred measures of wheat.'

"He said to him, 'Take thy bill, and write eighty.'

"And his lord commended the steward of unrighteousness because he had done wisely: for the children of this age are for their own generation wiser than the sons of the light. And I say to you, Make for yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles.

"He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much.

"Therefore if you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

"And if you have not been faithful in that which is another's, who will give you that which is your own? No household servant can serve two masters: for either he will hate the one, and love the other; or he will hold to one, and despise the other. You cannot serve God and mammon."

And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him.

And he said to them, "You are the ones that justify yourselves in the sight of men; but God knows your hearts: for that which is exalted among men is an abomination in the sight of God.

"The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man enters violently into it. But it is easier for heaven and earth to pass away, than for one tittle of the law to fall."

Luke xvi. 1–17. Revised Version, using Marginals, etc.

The Beggar and the Rich Man

"Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores,

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Eugene Burnand

LAZARUS THE BEGGAR AT THE DOOR OF DIVES

and desiring to be fed with the crumbs that fell from the rich man's table; yes, even the dogs came and licked his sores.

"And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried.

"And in Hades he lifted up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom.

"And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame!'

"But Abraham said, 'Child, remember that thou in thy lifetime received thy good things, and Lazarus, in the same way, evil things: but now here he is comforted, and thou art in anguish. And in all these things between us and you there is a great gulf fixed, that they that would pass from here to you may not be able, and that none may cross over from there to us.'

"And he said, 'I pray thee therefore, father, that thou wouldst send him to my father's house; for I have five brothers, that he may warn them, lest they also come into this place of torment.'

"But Abraham said, 'They have Moses and the prophets; let them hear them.'

"And he said, 'No, Father Abraham: but if one should go to them from the dead, they would repent.'

"And he said to him, 'If they do not hear Moses and the prophets, they would not be persuaded even if one should rise from the dead.'"

Luke xvi. 19–31. Revised Version, using Marginals, etc.

Dives Awoke to the Mistake He Had Made

. . . Dives . . awoke to the mistake he had made, desirous to send from hell and tell his five brothers to use the family fortune in erecting a "Dives Home for the Hungry," belike with the family name and coat of arms over the front portal. Jesus would concede no such privilege. He referred those "five brethren" to Moses and the prophets; let them hear them"—Moses being the leader of the labour movement which had given to the slaves in the Goshen brick-yards their long-deferred rights; and the prophets being those ardent Old Testament tribunes of

the people who had so hotly contended for the family idea of society against the exploiters and graspers at the top.

Dante's idea that each sin on earth fashions its own proper punishment in hell receives confirmation in this parable. "The great gulf fixed," which constituted Dives's hell, was the gulf which he himself had brought about. For the private fortune he amassed had broken up the solidarity of society—had introduced into it a chasm both broad and deep. The gulf between him and Lazarus in this world exists in the world to come to plague him. The thirst which parched Dives's tongue, "being in torments," was the thirst for companionship, the healing contact once more with his fellows, from whom his fortune had sundered him like a butcher's cleaver.

Jesus had so exalted a notion of the working class, their absence of cant, their rugged facing of facts, their elemental simplicities, their first-hand contact with the realities of life, that he regarded any man who should draw himself off from them in a fancied superiority, as immeasurably the loser thereby, and as putting himself "in torments."

The Call of The Carpenter, Bouck White, p. 138.

"We Are Only Unprofitable Slaves!"

And he said to his disciples, "It is impossible but that occasions of stumbling should come: but woe to him, through whom they come! It would be well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble.

"Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, 'I repent;' thou shalt forgive him."

And the apostles said to the Lord, "Increase our faith."

And the Lord said, "If you had faith as a grain of mustard seed, you would say to this mustard tree, 'Be rooted up, and be planted in the sea;' and it would obey you.

"But who is there of you, having a servant plowing or keeping sheep, that will say to him, when he is come in from the field, 'Come at once and sit down to meat;' and will not rather say to him, 'Get me something for supper, and gird thyself, and serve

me, till I have eaten and drank; and afterward thou shalt eat and drink?'

"Does he thank the servant because he did the things that were commanded? Just so you also, when you shall have done all the things that are commanded you, say, 'We are unprofitable bondservants; we have done that which it was our duty to do.'"

Luke xvii. 1–10. Revised Version, using Marginals, etc.

The Kingdom Is in Your Midst

And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here: or, There! for lo, the kingdom of God is in the midst of you.

And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it:

And they shall say to you, Lo, there! Lo, here! go not away, nor follow after them: for as the lightning, when it lighteneth out of one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day. But first must he suffer many things and be rejected of this generation.

And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them.

Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of man is revealed. In that day, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. Remember Lot's wife. Whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life shall preserve it.

I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left.

And they answering say unto him, Where, Lord? And he said unto them, Where the body is, thither will the vultures also be gathered together.

Luke xvii. 20–37. Revised Version, using Marginals.

The Pharisee and the Publican

And he spoke also for the benefit of those who trusted in themselves that they were righteous and despised the rest, this parable:

"Two men went up into the temple to pray: the one a Pharisee, and the other a tax-collector.

"The Pharisee, standing, was praying thus to himself, 'God, I thank thee that I am not like the rest of men, rapacious, unrighteous, adulterers, or even like this publican! I fast twice in the week; I tithe everything I gain.'

"But the publican, standing afar off, would not even lift up the eyes to heaven, but was striking his breast, saying, 'God be merciful to me the sinner!'

"I tell you, this man went down justified to his house rather than that other. For every one who exalts himself shall be humbled: but he that humbles himself shall be exalted."

Luke xviii. 9–14. A literal rendering from the Greek.

One Went to Brag, the Other to Pray

Two went to pray? O, rather say,
One went to brag, the other to pray;

One stands up close and treads on high,
Where the other dares not lend his eye;

One nearer to God's altar trod,
The other to the altar's God.

Two Went up to the Temple to Pray, Richard Crashaw, *A New Library of Poetry and Song*, edited by William Cullen Bryant, p. 362.

"Whatever Is Right I Will Pay You"

For the kingdom of heaven is like unto a man that is a householder, who went out early in the morning to hire labourers into his vineyard.

And when he had agreed with the labourers for a shilling a day,

he sent them into his vineyard. And he went out about the third hour, and saw others standing in the marketplace idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

Again he went out about the sixth and the ninth hour, and did likewise.

And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle?

They say unto him, Because no man hath hired us.

He saith unto them, Go ye also into the vineyard.

And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first.

And when they came that were hired about the eleventh hour, they received every man a shilling.

And when the first came, they supposed that they would receive more; and they likewise received every man a shilling.

And when they had received it, they murmured against the householder, saying, These last have spent but one hour, and thou hast made them equal unto us, who have borne the burden of the day and the scorching heat.

But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a shilling? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Or is thine eye evil, because I am good?

So the last shall be first, and the first last.

Matthew xx. 1–16. Revised Version, using Marginals.

"No Duties without Rights, No Rights without Duties"

At the same time that he castigated the privileged orders, The Carpenter was at pains to point out that workingmen have obligations. The kingdom of self-respect bites both ways. Those at the bottom of the social mass could fail to enter into it equally with those at the top. "Whatsoever ye would that others should do unto you, do ye also unto them;" . . "no duties without rights, no rights without duties."

The new order of society which he was announcing would create

privileges for the toiling masses; but it would also create obligations; and he stressed the obligations quite as strongly as the privileges. One of the obligations was fidelity to contract. He pictures a group of labourers in the market place agreeing to work for a specified sum. Others, eleventh-hour men—it is expressly stated that their idleness until that hour had not been their fault—enter into the day's work at the same figure. Upon being paid off that night, the first group complain because the late-comers get as much as they. This spirit the parable tenderly but firmly rebuked: "Friend, I do thee no wrong; didst not thou agree with me for a penny?"

The Call of The Carpenter, Bouck White, p. 139.

The Parable of the Pounds and the Cities

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear.

He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come.

But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us.

And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading.

And the first came before him, saying, Lord, thy pound hath made ten pounds more.

And he said, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities.

And the second came, saying, Thy pound, Lord, hath made five pounds.

And he said unto him also, Be thou also over five cities.

And the other came, saying, Lord, behold, here is thy pound, which I kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that which thou layedst not down, and reapest that which thou didst not sow.

He saith unto him, Out of thine own mouth will I judge thee,

thou wicked servant. Thou knewest that I am an austere man, taking up that which I laid not down, and reaping that which I did not sow: then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest?

And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds.

And they said unto him, Lord, he hath ten pounds.

I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him.

But these mine enemies, that would not that I should reign over them, bring hither, and slay them before me.

Luke xix. 11–27. Revised Version, using Marginals.

"Which of the Two Did His Father's Will?"

"But what do you think?

"'A certain man had two sons; and he came to the first, and said, 'Child, go work to-day in the vineyard.'

"And he answered, 'I will not:' but afterward he repented and went.

"And he came to the second, and said the same.

"And he answered and said, 'I go, Sir:' but did not go. Which of the two did the will of his father?"

They say, "The first."

Jesus said to them, "Verily I say to you, that the publicans and the harlots go into the kingdom of God before you.

"For John came to you in the way of righteousness, and you did not believe him; but the publicans and the harlots believed him: and you, when you saw it, did not even repent afterward, that you might believe him."

Matthew xxi. 28–32. Revised Version, using Marginals, etc.

"This Is the Heir, Come, Let Us Kill Him!"

"Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and dug a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his servants to the husbandmen to receive his fruits.

"And the husbandmen took his servants, and beat one, and killed another, and stoned another.

"Again, he sent other servants—a larger number than the first: and they treated them in the same way.

"But afterward he sent to them his son, saying, 'They will respect my son.'

"But the husbandmen, when they saw the son, said among themselves, 'This is the heir; come, let us kill him, and take his inheritance.'

"And they took him, and threw him out of the vineyard, and killed him.

"When, therefore, the lord of the vineyard shall come, what will he do to those husbandmen?"

They say to him, "He will miserably destroy those wretched men, and will let out the vineyard to other husbandmen, who will pay him the fruits in their seasons."

Jesus said to them, "Did you never read in the scriptures:

> "'The stone which the builders rejected,
> The same was made the head of the corner:
> This was from the Lord,
> And it is marvelous in our eyes?'

"Therefore I say to you, the kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits of the kingdom.

"And he that falls on this stone shall be broken to pieces: but on whomever it shall fall, it will scatter him as dust."

And when the chief priests and the Pharisees heard his parables, they perceived that he spoke of them.

And when they tried to arrest him, they were afraid of the crowds, because they accepted him as a prophet.

Matthew xxi. 33–46. A literal rendering from the Greek.

The Marriage Feast and the Wedding Garment

And Jesus answered and preached to them in parables, again, saying,

"The kingdom of heaven is compared to a certain king, who made a marriage feast for his son, and sent out his servants to

call those who were invited to the marriage feast: and they would not come.

"Again he sent out other servants, saying, 'Tell those who are invited, "See, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast."'

"But they made light of it, and went their ways, one to his own farm, another to his merchandise: and the rest laid hold of his servants, treated them shamefully, and killed them.

"But the king was angry, and sent his armies, and destroyed those murderers, and burned their city.

"Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy.

"'Go therefore to the parting of the highways, and as many as you shall find, invite to the marriage feast.' And those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was filled with guests.

"But when the king came in to see the guests, he saw a man there who had not a wedding-garment on; and he said to him, 'Friend, how camest thou in here not having a wedding-garment?'

"And he was speechless.

"Then the king said to the servants, 'Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth.'

"For many are called, but few chosen."

Matthew xxii. 1–14. Revised, with Marginals, etc.

The Story of the Ten Maidens

"Then shall the kingdom of heaven be compared to ten maidens, who took their torches, and went out to meet the bridegroom.

"And five of them were foolish, and five were wise. For the foolish ones, when they took their lamps, took no oil with them: but the wise maidens took oil in their vessels with their lamps.

"Now while the bridegroom tarried, they all slumbered and slept.

"But at midnight there is a cry, 'Behold the bridegroom! Come out to meet him.'

"Then all the girls got up and trimmed their lamps. And the foolish said to the wise, 'Give us some of your oil; for our lamps are going out.'

"But the wise ones answered, saying, 'Perhaps there will not be enough for us and for you: go rather to the dealers, and buy some for yourselves.'

"And while they were gone away to buy, the bridegroom came: and those who were ready went in with him to the marriage feast: and the door was shut.

"Afterward the other maidens came also, saying, 'Lord, Lord, open for us!'

"But he answered and said, 'Indeed I say to you, I do not know you.'

"Watch therefore, for you do not know the day nor the hour."

Matthew xxv. 1–13. Revised Version, modernised, etc.

The Good-for-Nothing Servant

For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And to one he gave five talents, to another two, to another one; to each according to his special ability; and he went on his journey.

Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two.

But he that received the one went away and dug in the earth, and hid his lord's money.

Now after a long time the lord of those servants came and made a reckoning with them.

And he that received the five talents came and brought five talents more, saying, Lord, thou deliveredst to me five talents: lo, I have gained five talents besides.

His lord said to him, Well done, good and faithful servant! Thou hast been faithful over a few things, I will set thee over many things; enter into the joy of thy lord.

And he also that had received the two talents came and said, Lord, thou deliveredst to me two talents: lo, I have gained two talents besides.

His lord said to him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

And he also that had received the one talent came, and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.

But his lord answered and said to him, Thou wicked, lazy slave! Thou knewest that I reap where I did not sow, and gather where I did not scatter; thou oughtest therefore to have placed my money with the bankers, and at my coming I should have received back my own with interest.

Take away therefore the talent from him, and give it to him that has the ten talents, for to every one that has shall be given, and he shall have abundance: but from him that has not, even that which he has shall be taken away.

And cast the unprofitable slave out into the outer darkness: there shall be the weeping and gnashing of teeth.

Matthew xxv. 14–30. Revised, using Marginals, etc.

"For the Least of These Brothers of Mine"

But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separates the sheep from the goats: and he shall place the sheep on his right hand, but the goats on the left.

Then shall the King say to those on his right hand, Come, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and you gave me food: I was thirsty, and you gave me drink: I was a stranger, and you took me in; naked, and you clothed me: I was sick and you visited me: I was in prison, and you came to me.

Then shall the righteous ones answer him, saying, Lord, when did we see thee hungry, and fed thee? or thirsty, and gave thee drink? And when did we see thee a stranger and took thee in? or naked, and clothed thee? And when did we see thee sick, or in prison, and came to thee?

And the King shall answer and say to them, Truly I say to you, inasmuch as you did it to one of my brethren, even the least of these, you did it to me.

Then shall he say also to those on the left hand, Depart from me, under a curse, into the eternal fire which is prepared for the devil and his angels: for I was hungry, and you did not give me to eat: I was thirsty, and you did not give me to drink: I was a stranger, and you did not take me in: naked, and you did not clothe me: sick, and in prison, and you did not visit me.

Then shall they also answer, saying, Lord, when did we see thee hungry, or thirsty, or naked, or sick, or in prison, and did not minister to thee?

Then shall he answer them, saying, Indeed I say to you, inasmuch as you did not do it to one of these least, you did not do it to me.

And these shall go away into eternal punishment: but the righteous into eternal life.

Matthew xxv. 31–46. Revised, using Marginals, modernized, etc.

For the Good or Evil Side

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

The Present Crisis, James Russell Lowell, *Complete Poetical Works*, p. 67.

New-Found Sayings of Jesus

(*Discovered at Oxyrynchus, Egypt, in* 1897)

These are the (wonderful?) words which Jesus the living (Lord) spake to . . . and Thomas, and he said unto (them), Every one that hearkens to these words shall never taste of death.

First Saying

Jesus saith, Let not him who seeks . . . cease until he finds, and when he finds he shall be astonished; astonished he shall reach the kingdom, and having reached the kingdom he shall rest.

Second Saying

Jesus saith, (Ye ask? who are those) that draw us (to the kingdom, if) the kingdom is in Heaven? . . . the fowls of

the air, and all the beasts that are under the earth or upon the earth, and the fishes of the sea, (these are they which draw) you, and the kingdom of Heaven is within you ; and whoever shall know himself shall find it. (Strive therefore ?) to know yourselves, and ye shall be aware that ye are the sons of the (almighty ?) Father ; (and ?) ye shall know that ye are in (the city of God ?), and ye are (the city ?).

Third Saying

Jesus saith, A man shall not hesitate . . . to ask . . . concerning his place (in the kingdom. Ye shall know) that many that are first shall be last and the last first and (they shall have eternal life ?).

Fourth Saying

Jesus saith, Everything that is not before thy face and that which is hidden from thee shall be revealed to thee. For there is nothing hidden which shall not be made manifest, nor buried which shall not be raised.

Fifth Saying

His disciples question him and say, How shall we fast and how shall we (pray ?) . . and what (commandment) shall we keep . . . Jesus saith . . . do not . . . of truth . . . blessed is he . . .

New Sayings of Jesus and Fragment of a Lost Gospel, Edited by Bernard P. Grenfell, D. Litt., M. A., pp. 12–19.

The Fragment of a Lost Gospel

(*Discovered at Oxyrhynchus, Egypt, in* 1897)

I

. . . and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

II

Jesus saith, Except ye fast to the world, ye shall in no wise find the kingdom of God ; and except ye make the Sabbath a real Sabbath, ye shall not see the Father.

III

Jesus saith, I stood in the midst of the world and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them, and my soul grieveth over the sons of men, because they are blind in their heart and see not. . .

IV

. . . . poverty.

V

Jesus saith, Wherever there are (two), they are not without God, and wherever there is one alone, I say, I am with him. Raise the stone, and there thou shalt find me; cleave the wood, and there am I.

VI

Jesus saith, A prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him.

VII

Jesus saith, A city built upon the top of a high hill and established, can neither fall nor be hid.

VIII

Jesus saith, Thou hearest with one ear, (but the other thou hast closed).

New Sayings of Jesus and Fragment of a Lost Gospel, Bernard P. Grenfell, D. Litt., M. A., pp. 37 and 38.

Nor Did It Lessen What He Taught

Suppose it could be shown that, knowing what Confucius taught in China, Buddha in India, Zoroaster in Persia, Plato in Greece, Jesus selected the true and essential out of all these and other systems of thought, and wove them into the unity of the Christian system.

Then unbelief would have a new problem. For the religious genius that fastened intuitively upon the best elements of each separate faith, and fused these borrowed fragments into a new and distinctive religion, would only be inferior to the wisdom which was necessary to the creation of the Christian system in the absence of aid from outside sources.

As it is, we may say with one of our poets:

"Nor did it lessen what He taught,
Or make the gospel Jesus brought
Less precious, that his lips retold
Some portions of the truth of old;
Confirming with his own impress
The common law of righteousness."

(—*Whittier.*)

The Originality of Jesus, Rev. Matt S. Hughes, D. D., *Zion's Herald*, Vol. LXXXIX, May 31, 1911, p. 683.

XXVII

CALLING LAZARUS BACK

"Where have ye laid him?"—"Come and see!"
But ere His eyes could see, they wept.
—*Mrs. Browning.*

A Gap of Untold Events

It was while in Perea, that this message suddenly reached the Master from the well-remembered home at Bethany, "the village of Mary"—who, although the younger, is for obvious reasons first mentioned in this history—"and her sister Martha," concerning their (younger) brother Lazarus: "Lord, behold he whom Thou lovest is sick." They are apparently the very words which "the sisters" bade their messenger tell. We note as an important fact to be stored in our memory, that the Lazarus, who had not even been mentioned in the only account preserved to us of a previous visit of Christ to Bethany, is described as "he whom Christ loved."

What a gap of untold events between the two visits of Christ to Bethany—and what modesty should it teach us as regards inferences from the circumstance that certain events are not recorded in the Gospels! The messenger was apparently dismissed by Christ with this reply: "This sickness is not unto death, but for the glory of God, in order that the Son of God may be glorified thereby."

We must here bear in mind, that this answer was heard by such of the apostles as were present at the time. They would naturally infer from it that Lazarus would not die, and that his restoration would glorify Christ, either as having foretold it, or prayed for it, or effected it by His will. Yet its true meaning—even, as we now see, its literal interpretation, was, that its final upshot was not to be the death of Lazarus, but that it was to be for the glory of God, in order that Christ as the Son of God might be made manifest. And we learn, how much more full are the

words of Christ than they often appear to us; and how truly, and even literally, they may bear quite another meaning than appears to our honest misapprehension of them—a meaning which only the event, the future, will disclose.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 312.

"Lazarus Is Dead!"

Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha; and it was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.

The sisters therefore sent to him, saying, Lord, behold, he whom thou lovest is sick.

But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby.

Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he stayed at that time two days in the place where he was. Then after this he said to the disciples, Let us go into Judea again.

The disciples say to him, Rabbi, the Jews were but now seeking to stone thee; and art thou going there again?

Jesus answered, Are there not twelve hours in the day? If a man walk in the day he does not stumble, because he sees the light of this world. But if a man walk in the night, he stumbles, because the light is not in him. He said these things, and after this he said to them, Our friend Lazarus has fallen asleep; but I go, that I may awake him out of his sleep.

The disciples therefore said to him, Lord, if he has fallen asleep, he will recover.

Now Jesus had spoken of his death: but they thought that he spoke of taking rest in sleep.

Then Jesus therefore said to them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent that you may believe; nevertheless let us go to him.

Thomas therefore, who is called Twin, said to his fellow-disciples, Let us go too, that we may die with him!

John xi. 1–16. Revised Version, using Marginals, etc.

Going Back into the Jaws of Danger

"The rabbis and priests were seeking only the other day to stone Thee, Rabbi," said they in amazement—"and art Thou really going back into the very jaws of danger?"

"The time allotted me by God for my work," replied Jesus, "is not yet done, and so long as it lasts no one can harm me. The time appointed for a man, is like the hours of light given to a traveler for his journey. There is no fear of his stumbling in the day, because he sees the sun; but as he stumbles when it has set, so man, though he walk safely till the appointed time ends, can do so no longer when it is over. Till mine is over, I am safe."

Pausing a few minutes, He went on to tell them why He was going to Bethany, in spite of all danger. "Our friend Lazarus," said He, "has fallen asleep, but I go that I may awake him out of sleep."

Unwilling to expose themselves or their Master to unnecessary peril, their wishes read in these words a cause for remaining where they were.

"To sleep is good for the sick," said they, thinking He spoke of natural sleep. But their hopes were speedily dashed. "Lazarus," said He, now openly, "is dead, and I am glad for your sakes, that I was not there to heal him from mere sickness. The far greater proof of my divine glory, which you will see in my raising him from the grave, would not have been given, and thus you would have lost the aid to still firmer trust in me, which is so necessary now I am so soon to leave you."

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 309.

Why? Why? Why?

Lazarus was . most prominent . in Bethany, and the circumstances of his death were on everybody's tongue. The village was astir with mourners. Neighbors gossiped about the dead man's tarrying friend,—not kindly. Muttered reproaches, displeased and distressed faces, met the Healer everywhere. Before he had set foot within the borders of the village, he felt himself to be the most unpopular man in it. . . . A grumbling bystander viciously observed that the Nazarene was not in a hurry to enter the house where he had been so well treated, and whose bereavement he could have prevented if he had taken the trouble;

for there seemed to be no doubt but that he was a very distinguished healer.

Jesus entered into conversation with no one, but stood silently, looking so troubled that his disciples felt discouraged. What did it all mean? How would he defend himself when people called him a craven or a faithless friend? Why had he let it happen as he had? Why? Why? Why?

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 278.

Past Power of Speech

He had a commanding air. His garments were the garments of the people, but his mien was the mien of a king. His sandals were dusty and travel-worn. He had the hands of an artisan. His head was royal, and raised itself upon strong shoulders. He had beautiful hair, of the finest texture, curling and fair; his unshaven beard fell to his breast; the expression of his concealed lips was delicate as no word may tell it. . . As the two stood confronting each other, they were to the eye like human love confronting the Divine, human anguish appealing to Divine pity, the helplessness of earth questioning the power of heaven. . . .

That supreme look burned into her soul like holy fire. Those eyes,—what color had they? What form? No man knew, or knoweth unto this day. . . The majesty and beauty of that face, past power of speech to say it, or form of dream to dream it, blazed above her for a moment.

Come Forth! Elizabeth Stuart Phelps and Herbert D. Ward, p. 312.

"If Thou Hadst Been Here!"

So when Jesus came, he found that he had been in the tomb four days already.

Now Bethany was near Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother.

Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. Martha therefore said to Jesus, Lord, if thou hadst been here, my brother would not have died! And even now I know that, whatever thou shalt ask of God, God will give thee.

Jesus said to her, Thy brother shall rise again.

Martha said to him, I know that he shall rise again in the resurrection at the last day.

Jesus said to her, I am the resurrection and the life: he that believes in me, though he die, yet shall he live: and whoever lives and believes in me shall never die. Dost thou believe this?

She said to him, Yes, Lord: I have believed that thou art the Christ, the Son of God, even he that is coming into the world.

And when she had said this, she went away, and called Mary her sister, secretly, saying, The Teacher is here, and is calling for thee.

And she, when she heard it, arose quickly and went to him. (Now Jesus had not yet come into the village, but was still in the place where Martha met him.) The Jews then who were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going to the tomb to wail there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying to him, Lord if thou hadst been here, my brother would not have died!

When Jesus therefore saw her wailing, and the Jews also wailing who came with her, he was moved with indignation, and shuddered, and said, Where have you laid him?

They say to him, Lord, come and see.

Jesus wept.

John xi. 17–35. Revised Version, using Marginals, etc.

Jesus Wept

Two sayings of the holy Scriptures beat
Like pulses in the Church's brow and breast
And by them we find rest in our unrest,
And, heart-deep in salt tears, do yet entreat,
God's fellowship as if on heavenly seat.
The first is, "Jesus wept," whereon is prest
Full many a sobbing face that drops its best
And sweetest waters on the record sweet.

Sonnets, Elizabeth Barrett Browning, *Mrs. Browning's Complete Poetical Works*, p. 359.

Martha and Mary Could Not Understand Each Other

Hours passed. Mary sat on in the dark and dreary room. She had the temperament which does not, because it *cannot*, conquer grief by action. All her strength must come through reflection and religious faith. She must think herself, and pray herself, not work herself into peace. The worker and the dreamer are always at odds, and Martha and Mary could no more understand each other than the Pharisee and Sadducee, or the living and the dead.

Mary was sitting just as her sister . . . had . . left her, when Martha unexpectedly returned. She hurried into the room excitedly, and said:

"The Master called for thee." . .

Mary arose slowly. Martha's voice jarred on her, but she was used to that. She veiled herself and followed her sister confusedly. She was unconscious of any details on that sad, strange walk into the outer world, her first since she had followed her brother to his grave. She did not lift her eyes from the ground. She saw the gravel, the blades of grass, and little pebbles and glittering sand, and Martha's robe fluttering before her. She could not tell where she was, nor how far she had gone, when a voice quite near her murmured: —

"Mary."

Come Forth! Elizabeth Stuart Phelps and Herbert D. Ward, p. 302.

No One Stirred or Spoke

He had suddenly retreated a step or two, and fixed his eyes upon the tomb. Then, lifting them to the hot, bright sky, he stretched his hands out in the attitude of supplication, and so stood, rapt and mute, among the people, and no one stirred or spoke in all the throng. Solemnly, in an undertone, and overheard only by those who stood nearest him, he slowly and distinctly said:

"Behold, I am the Resurrection. I am the Life. He that believeth on me, though he were dead, he shall live."

. . . The Nazarene had ordered the stone which guarded the sepulchre to be removed. Protests from the family, whispers from the crowd, a moment of intense and terrible excitement, swept giddily over the senses.

Come Forth! Elizabeth Stuart Phelps and Herbert D. Ward, p. 312.

"Lazarus, Come forth!"

The Jews therefore said, See how he loved him!

But some of them said, Could not this man, who opened the eyes of the blind man have caused also that this man should not die?

Jesus therefore, being moved again with indignation in himself, comes to the tomb. Now it was a cave, and a stone lay upon it.

Jesus said, Take away the stone.

Martha, the sister of him that was dead, said to him, Lord, by this time the body is decaying, for he has been dead four days.

Jesus said to her, Did I not say to thee, that, if thou didst believe, thou shouldst see the glory of God?

So they took away the stone.

And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I know that thou dost hear me always: but because of the crowd standing around I said it, that they may believe that thou hast sent me.

And when he had thus spoken, he cried with a loud voice, Lazarus, come forth!

He that was dead came out, bound hand and foot with grave-bands; and his face was bandaged with a napkin.

Jesus said to them, Release him, and let him go.

Many therefore of the Jews, who came to Mary and saw what he did, believed in him.

But some of them went away to the Pharisees, and told them what Jesus had done.

John xi. 36–46. Revised Version, using Marginals, etc.

Great God of Our People, What a Sight!

Jesus, rapt in prayer, stood with eyes lifted to heaven, and so standing seemed to have grown unaware of any who pressed about him. Mary came near, and sinking, . . . drew the hem of his dusty garment to her lips and kissed it. An inexplicable awe had fallen upon the hearts of the throng. The silence became profound. The bird upon the tomb had ceased singing.

Suddenly a loud and ringing voice struck the still air:—

"Lazarus! *Lazarus!*"

Who addressed the dead man, as one addresseth a friend who

is expected to reply? The people stared at each other and shuddered.

"Lazarus! *Lazarus! Come forth!*"

The cry was commanding and awful. It penetrated the souls of the living as lightning penetrates the earth. If any voice could have reached the spirit of the dead —

Great God of our people! Look yonder! What has befallen us? What thing is this? Whom have we in our midst? What is this blinding sight?

The stone lips of the sepulchre mutter; the black throat yawns; there is motion within, and sound. Steps stir—there is a flickering of light and a shifting of shadow—a shape moves, and rises before our eyes. Is it the living? Was it the dead?

Clad in his shroud, as the tomb had taken him, Lazarus, for four days a dead man, stoops from the sepulchre, stands upright, and, walking steadily into the bright air, moves down the scattering ranks of his mourners, and solemnly regards them.

Come Forth! Elizabeth Stuart Phelps and Herbert D. Ward, p. 314.

Frenzied with the Thrill of It

What was to be said? Jerusalem and her suburbs trembled with wonder and dismay. The astounding story admitted of no qualifying interpretation. It must be accepted or rejected altogether. It soon became evident that rejection was impossible. Lazarus had been a live man a week ago. Dead, and four days buried yesterday, he was alive to-day. It was only necessary to visit Bethany and see for one's self. Hundreds hurried, gaping, to the spot. Curiosity inundated the village. His house was besieged. It was only a matter of hours before the incredible facts were dashed into the face of the Church. The governing authorities took fright. The Sanhedrin was hastily convened. The case of the Jewish nation against Jesus of Nazareth was formally opened that very Friday, within twenty-four hours after Lazarus had emerged from his tomb, and stood staring amid the flowers, in the approach of night, among the appalled and silent witnesses of the inconceivable truth.

Strictly speaking, the preliminaries to the arrest of the great heretic were all illegal. The Sanhedrin had no civil or criminal jurisdiction, except by the mercy of Rome, and the hastiness of

their procedure was in itself irregular. But all formalities, ecclesiastical, civic, or humane, were distorted by one mad thrust. Lazarus had come out of his grave—how, no one could pretend to explain? But he was out, and the Nazarene had done the deed. The people were frenzied with the thrill of it. They were massing from all quarters to rally about Jesus. The cry, "Messiah! the Messiah!" rang through capital and countryside.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 287.

"Where Wert Thou, Brother?"

When Lazarus left his charnel-cave,
And home to Mary's house returned,
Was this demanded—if he yearned
To hear her weeping by his grave?

"Where wert thou, brother, those four days?"
There lives no record of reply,
Which telling what it is to die
Had surely added praise to praise.

From every house the neighbours met,
The streets were filled with joyful sound,
A solemn gladness even crowned
The purple brows of Olivet.

Behold a man raised up by Christ!
The rest remaineth unrevealed;
He told it not, or something sealed
The lips of that Evangelist.

In Memoriam, Alfred Tennyson, *Poetical Works*, p. 255.

Conspired to Seize Lazarus and Smother Him

But, though this strange event had so slight an influence on my mind, it produced a vast change in the attitude of the Jews in Jerusalem. It had been the fashion in the great city to ridicule our prophet and his disciples. Men thought it absurd for a prophet to come from Galilee, or that any good could proceed from Nazareth. But as soon as this history of Lazarus was noised abroad, a change came over the city. Men stood in groups talking about it, and declaring that Jesus was certainly the King who was to come. Even in the Sanhedrin, and among the priests of

the temple, many declared that they would follow him as soon as he openly claimed the office. Dark threats began to be uttered against the chief priests and the Pharisees who were opposed to him.

"This is always the way," men said. "They build tombs to the prophets who lived five hundred years ago; but as soon as God sends us a new prophet, they try to kill him. But they shall not kill Jesus, even if we have to pull down the temple over their heads."

Thus the city was full of ferment. And the enemies of Jesus became much alarmed, and did not dare to speak openly against him; but privately, as I afterward heard, they discussed the plan of seizing Lazarus by night, smothering him, so that no sign of violence should appear, and putting him secretly in the sepulchre where he was before. Then they meant to deny that any such wonder had been done, and intended to invite those who believed in it to choose a number of persons to examine the sepulchre, and see if his body were not still there. Such was the plan, but I suppose they found it too difficult to execute. Nevertheless, they took among themselves a resolution, confirming it with an oath, that Jesus should be put to death as soon as they could find a way to accomplish their purpose.

Life and Times of Jesus, as Related by Thomas Didymus, James Freeman Clarke, p. 329.

Wild Legends about Lazarus

Of the after-history of Lazarus, with one momentary exception, we know nothing, for none of the numerous traditions and legends respecting him are reliable. He is said to have been thirty years old when he was raised from the dead, and to have lived for thirty years after; to have been of royal descent; to have owned a whole quarter of Jerusalem, and to have been, by profession, a soldier. His bones were said to have been found in the year A. D. 890, with those of Mary Magdalene, in the island of Cyprus! and the remains thus honoured were carried to Constantinople. Other traditions take him to Marseilles, and speak of him as the first Christian bishop of that city. But the very extravagance of these legends shows their worthlessness as history.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 334.

XXVIII

A FUGITIVE ONCE MORE

Then one deep love doth supersede
All other.

—*Tennyson.*

"If We Let Him Go on Like This, Every One Will Believe in Him!"

THEREFORE the ruling priests and Pharisees assembled a council, and said, "What are we doing while this man is performing all these miracles? If we let him go on like this every one will believe in him, and the Romans will come and take away our place and nation."

But a certain one of them, Caiaphas, being the high priest that year, said to them: "You do not know anything nor consider that it is profitable for us that one man should die for the people, and that the whole nation should not perish."

But he did not say this from himself but, being high priest that year, prophesied that Jesus was about to die for the nation: and not only for the nation, but also that he might unite the children of God who have been scattered abroad.

Therefore from that day they conspired together to kill him. So Jesus no longer walked among the Jews publicly, but went away from there into the country near the desert, to a town called Ephraim, and there he remained with his disciples.

John xi. 47–54. A literal rendering from the Greek.

To Prove a Miracle Is to Prove It Was Not a Miracle

Instinctively we feel that such a miracle as the raising of Lazarus calls for more than merely logical formulas. Heart and mind crave something higher than questions of what may be logically possible or impossible. We want, so to speak, living evidence, and we have it. We have it, first of all, in the person of the Incar-

nate God, who came not only to abolish death, but in whose presence the continuance of disease and death was impossible. And we have it also in the narrative of the event itself.

It were, indeed, an absurd demand to prove a miracle, since to do so were to show that it was not a miracle. But we may be rationally asked these three things: first, to show that no other explanation is rationally possible than that which proceeds on the ground of its being a miracle; secondly, to show, that such a view of it is consistent with itself and with all the details of the narrative; and, thirdly, that it is harmonious with what precedes and what follows the narrative. The second and third of these arguments will be the outcome of our later study of the history of the event; the first, that no other explanation of the narrative is rationally possible, must now be briefly attempted.

We may here dismiss, as what would not be entertained by any one familiar with historical inquiries, the idea that such a narrative could be an absolute invention, ungrounded on any fact. Again, we may put aside as repugnant to, at least English, common sense, the theory that Lazarus was not really dead (so, the rationalists). Nor would any one, who had the faintest sympathy with the moral standpoint of the Gospels, entertain the view of M. Renan, that it was all a "pious fraud" concocted between all parties, and that, in order to convert Jerusalem by a signal miracle, Lazarus had himself dressed up as a dead body and laid in the family tomb.

Scarcely more rational is M. Renan's latest suggestion, that it was all a misunderstanding: Martha and Mary having told Jesus the wish of friends, that He should do some notable miracle to convince the Jews, and suggesting that they would believe if one rose from the dead, when He had replied, that they would not believe even if Lazarus rose from his grave—and that tradition had transformed this conversation into an actual event! Nor, finally, would English common sense readily believe (with Baur), that the whole narrative was an ideal composition to illustrate what must be regarded as the metaphysical statement: "I am the Resurrection and the Life." Among ourselves, at least, no serious refutation of these and similar views can be necessary.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 310.

"Go, Show Yourselves to the Priests!"

As both Galilee and Samaria were now closed to Him, He could only journey on His way to Perea, down in the valley of Bethshean, between the borders of both provinces. There a very touching incident occurred. On the outskirts of one of the villages, a dull, harsh, plaintive cry smote His ears, and looking up He saw "ten men who were lepers," united in a community of deadly misery. They were afar off, for they dared not approach, since their approach was pollution, and they were obliged to warn away all who would have come near them by the heart-rending cry, . . "Unclean! unclean!"

There was something in that living death of leprosy—recalling as it did the most frightful images of suffering and degradation, corrupting as it did the very fountains of the life-blood of man, distorting his countenance, rendering loathsome his touch, slowly encrusting and affecting him with a plague-spot of disease far more horrible than death itself—which always seems to have thrilled the Lord's heart with a keen and instantaneous compassion. And never more so than at this moment.

Scarcely had He heard their piteous cry of "Jesus, Master, have mercy on us," than instantly, without sufficient pause even to approach them more nearly, He called aloud to them, "Go, show yourselves unto the priests." They knew the significance of that command: they knew that it bade them hurry off to claim from the priest the recognition of their cure, the certificate of their restitution to every rite and privilege of human life. Already, at the sound of that potent voice, they felt a stream of wholesome life, of recovered energy, of purer blood, pulsing through their veins; and as they went they were cleansed.

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. II, p. 110.

"But Where Are the Nine?"

And it came to pass, as they were on their way to Jerusalem, that he was passing along the border of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: and they lifted up their voices, saying, Jesus, Master, have mercy on us.

And when he saw them, he said to them, Go and show yourselves to the priests.

And it came to pass, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God ; and he fell upon his face at his feet, giving him thanks : and he was a Samaritan.

And Jesus answering said, Were not the ten cleansed ? but where are the nine ? Were there none found that returned to give glory to God, except this alien ?

And he said to him, Get up, and go thy way : thy faith has saved thee.

Luke xvii. 11–19. Revised Version, using Marginals, etc.

A School of Magic Would Have Been the Issue

The four narrators of the life of Jesus are unanimous in extolling his miracles. One of them, Mark, spokesman of the Apostle Peter, insists so much on this point, that, if we were to trace the features of the Christ only according to this Gospel, we should think of Jesus as an exorcist who possessed some talisman of rare efficacy, —a very potent sorcerer, who inspired fear, and whom people wished to escape from.

We will admit, then, without hesitation, that acts which would now be considered as showing illusion or insanity held a large place in the life of Jesus. Must we sacrifice to this uninviting aspect the sublime features of such a life ? No such thing ! A mere sorcerer would not have brought about a moral revolution like that effected by Jesus. If the miracle-monger had effaced in him the moralist and the religious reformer, not Christianity but a school of magic would have been the issue.

The Life of Jesus, Ernest Renan, p. 275.

On Marriage and Divorce

And there came unto him Pharisees, testing him, and saying, Is it lawful for a man to put away his wife for every cause ?

And he answered and said, Have ye not read, that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife ; and the two shall become one flesh ? So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Wm. Hole

"BUT WHERE ARE THE NINE?"

They say unto him, Why then did Moses command to give a bill of divorcement, and to put her away?

He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so.

And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery.

The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry. But he said unto them, Not all men receive this saying, but they to whom it is given. For there are eunuchs, that were so born from their mother's womb: and there are eunuchs, that were made eunuchs by men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake.

He that is able to receive it, let him receive it.

Matthew xix. 3-12. Revised Version, using Marginals, etc.

"God Made Man and Woman at the Same Time"

"Have you never read," answered He, "that the Creator of men made man and woman at the same time, in the very beginning of our race, and gave them to each other as husband and wife? And do you not know that so intimate was the relation thus instituted, that, close though the connection be between parents and children, God has said that that between man and wife is so much closer, that a son, who, before, was under his parents, and was bound more closely to them than to any other persons in the world, is to separate himself from his father and mother when he marries, and to form a still nearer relationship with his wife—such a relationship that the two shall become, as it were, one. As soon as a man and woman are married, therefore, the two make, together, only one being. But since it is God who has joined them thus, divorce is the putting asunder by man of what God has made into one. Marriage is a sacred union, and man is not to regard it as something which he can undo at his pleasure."

Nothing could be said against this from natural grounds, but the objection lay ready that the law of Moses was not so strict, and a prospect offered of forcing Jesus either to contradict Himself, or to pronounce openly against the great founder of the

nation. "If this be so," said they, "how comes it that Moses permitted a man to divorce his wife? for you know that he says that writings of divorcement might be given where a divorce was wished, and these dissolved the marriage."

"Moses," replied our Lord, "did, indeed, suffer you to put away your wives, to prevent a greater evil. He did so as a statesman and a law-giver, from the necessities of the age, which made any better law impracticable. Our fathers were too rude and headstrong to permit his doing more. But, though he did not prohibit divorce, because the feelings of the times did not allow him to do so, it does not follow from this that his action in this matter was the original law of the Creator, or that conscience and religion sanction such separations. I say, therefore, that whoever puts away his wife, except for fornication, which destroys the very essence of marriage by dissolving the oneness it had formed, and shall marry another, commits adultery; and whoever marries her who is put away for any other cause commits adultery, because the woman is still, in God's sight, wife of him who has divorced her."

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 348.

Children Saw in Him One of Themselves

It was because they saw in him one of themselves, that children gathered at his knee. In a deep sense Jesus never grew up. To the disciplined vigors of manhood he joined the wondering wisdom and the joyousness of childhood—the wide-open hand and heart. A genius is one who is a child at forty. Jesus championed the cause of genius against the care-laden dulness of a civilization cowed by its possessions.

The Call of The Carpenter, Bouck White, p. 123.

"Let the Little Ones Come to Me"

And they were bringing little children to him that he might touch them: and the disciples reproved those who brought them.

But Jesus having seen this, was indignant, and said to them, "Let the little children come to me, and do not hinder them, for the kingdom of God is filled with this sort.

"Indeed, I tell you, Whoever shall not receive the kingdom of God as a little child, shall not get into it any way."

And having taken them in his arms, he put his hands on them and blessed them.

Mark x. 13–16. A literal rendering from the Greek.

"Lat the Wee Bairns Coom tae Me"

The Maister sat in a wee cot house
  Tae the Jordan's watters near,
An' the fisherfolk crush'd and croodet roon'
  The Maister's words tae hear.

An' even the bairns frae near-han' streets
  Kept mixin' in wi' the thrang,
Laddies and lassies wi' wee bare feet,
  Jinkin' the crood amang.

An' ane o' the twal' at the Maister's side
  Ris up an' cried alood:
"Come, come, bairns, this is nae place for you.
  Rin awa' oot o' the crood."

But the Maister said, as they turned tae go,
  "Lat the wee bairns coom tae Me."
An' He gaithert them roon' Him whaur He sat,
  An' lifted ane up on His knee.

Aye, He gaithert them roon' Him whaur He sat,
  An' He straikit their curly hair,
An' He said to the wunnerin' fisherfolk
  Wha croodet aroon' Him there:

"Send na the weans awa' frae Me,
  But raither this lesson learn,
That nane'll win in at heaven's yett [gate]
  Wha is na as puir's a bairn."

An' He that has ta'en us for kith and kin,
  Tho' a Prince o' the far awa',
Gaithert them roon' Him whaur He sat,
  An' blisset them ane an' a'.

The Maister and the Bairns, an anonymous Scotch poem.

A Certain Rich Young Man

And as he was going forth on his way, there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life?

And Jesus said unto him, Why callest thou me good? none is good save one, even God.

Thou knowest the commandments, Do not kill. Do not commit adultery. Do not steal. Do not bear false witness. Do not defraud. Honour thy father and mother.

And he said unto him, Teacher, all these things have I observed from my youth.

And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

Mark x. 17–22. Revised Version, using Marginals.

Wished to Join His Church

A young man, attracted by the character and doctrines of Jesus, came to him and requested permission to join his Church. He was of noble birth. He was very wealthy. He was a man of exemplary character and of warm enthusiasms. He had been a dutiful son and an upright citizen. He was very much in earnest. He came running to Jesus, kneeled at his feet, and addressed him as "Good Master." He was quite ready . . . to accept him as his Rabbi. It is not quite so clear that he was prepared to recognize in him the divine Messiah, the Son of God.

Jesus tried the depth of his faith in this respect by a test question. "Why," said he, "callest thou me good? There is none good but one—God?" To this question the young man made no reply.

Jesus was nevertheless strongly attracted to him. But to enter his discipleship there had been from the first one condition—forsake all and follow him. In that little Church it was absolutely essential that no member should be bound by any ties to the earth: for its internal harmony, quite essential that there should be no distinctions based on wealth or family.

"Go," said he, "sell that thou hast and give to the poor, and thou shalt have treasures in heaven; and come and follow me."

This demand was very different from that of the medieval hierarchy, which said, Sell that thou hast and give to the Church. Jesus simply demanded of this candidate that he share with his

companions their privations, their poverty, and their faith in God. He laid on him no other cross than that which had been voluntarily assumed by all his disciples, who had left their all to follow Jesus.

But this was too much for the rich young noble, and he went away sorrowful, because he had great possessions. Thus Christ exemplified, in part, the meaning of his counsel :

"Strive to enter in at the strait gate ; for many shall seek to enter in and shall not be able."

The door is open to all, but it is entered by none without a struggle.

Jesus of Nazareth, Lyman Abbott, p. 362.

"The Great Refusal"

The youth had not expected a reply so obvious and so simple. He cannot believe that he is merely referred to the Ten Commandments, and so he asks, in surprise, "What sort of commandments?"

Jesus, as the youth wanted to do something, tells him merely of those of the Second Table, for, as has been well remarked, "Christ sends the proud to the Law, and invites the humble to the Gospel."

"Master," replied the youth in surprise, "all these have I observed from my youth."

Doubtless in the mere letter he may have done so, as millions have ; but he evidently knew little of all that those commandments had been interpreted by the Christ to mean.

And Jesus, seeing his sincerity, looking on him loved him, and gave him one short crucial test of his real condition. He was not content with the commonplace ; he aspired after the heroical, or rather thought that he did ; therefore Jesus gave him a heroic act to do.

"One thing," He said, "thou lackest," and bade him go, sell all he had, distribute it to the poor, and come and follow Him.

It was too much. The young ruler went away very sorrowful, grief in his heart, and a cloud upon his brow, for he had great possessions. He preferred the comforts of earth to the treasures of heaven ; he would not purchase the things of eternity by abandoning those of time ; he made, as Dante calls it, "the

great refusal." And so he vanishes from the Gospel history; nor do the Evangelists know anything of him farther.

But the sad, stern imagination of the poet follows him, and there, among the myriads of those who are blown about like autumn leaves on the confines of the other world, blindly following the flutter of a giddy flag, rejected by Heaven, despised even by Hell, hateful alike to God and to his enemies, he sees . . .

"The shade of him
Who made, through cowardice, the great refusal."
(—*Dante.*)

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. II, p. 161.

"How Hard for the Rich to Get into the Kingdom!"

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

And the disciples were amazed at his words.

But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

And they were astonished exceedingly, saying among themselves, Then who can be saved?

Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.

Peter began to say unto him, Lo, we have left all, and have followed thee.

Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but that he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come, eternal life.

But many that are first shall be last: and the last first.

Mark x. 23–31. Revised Version, using Marginals.

Timidity and Stupidity of Wealth

Property is a natural born coward, and opposes a Chinese rigidity to every suggestion of change. Here and there a prop-

ertied individual gets over being timid and becomes a free man; but this is an acquired trait. Natively the pocket-book has a weak heart—gets palpitation easily. Regard for the pocket-book makes for mediocrity, for a "safe," that is, a conventional career, timorous of change.

Jesus was a foe to anæmia in all of its forms. He called people to live on the plus side of life rather than on the minus side. He even held that it is better to go too far in the plus direction rather than not far enough. The elder brother in the parable has one fault, he was incurably commonplace—uninteresting respectability. This is why he suffers in contrast with the adventurous younger brother. The curse of a property-ridden civilization is its unendurable dulness. Under the timidity which the cares of wealth enforce, spontaneity is crushed out, originality is choked; genius dies, smothered beneath the "goods of this world."

Jesus could not sufficiently stress his contempt of the man who has gained the whole world but has lost spirit.

The Call of The Carpenter, Bouck White, p. 120.

Telling the Disciples Again What Was before Them

And they were on the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; but some, as they followed, were afraid.

And he took again the twelve, and began to tell them the things that were to happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

Mark x. 32–34. Revised Version, using Marginals.

A Joy in His Eyes

This he said, with a joy in his eyes I had seldom seen. Then he spoke again, and his voice was like tender music in our ears.

"No, my children, there is a power in what God has given me to reveal, which is immortal. Death cannot touch it, but it will conquer death. Therefore be not alarmed, if those who hate me seem to triumph; for the decisive hour is at hand.

"We go to Jerusalem soon, and for the last time. You have seen me patient while I have taught in Galilee, but now you will see me firm. The hour has come for words of strength: the final struggle is at hand. Those who have power in their hands by whom the people have been led, must see a mightier power than their own in their midst, or they will not submit.

"But I see plainly that they will not yield. So long they have ruled, that they will not surrender. They will verily think that they ought to kill me, and they will kill me. Children, you go to Jerusalem to see me die."

Life and Times of Jesus, as Related by Thomas Didymus, James Freeman Clarke, p. 223.

Mistaken Ambition of Salome for Her Sons

Then came to him the mother of the sons of Zebedee with her sons, worshiping him, and asking a certain thing of him.

And he said unto her, What wouldest thou?

She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom.

But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink?

They say unto him, We are able.

He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give, but it is for them for whom it hath been prepared of my Father.

And when the ten heard it, they were moved with indignation concerning the two brethren.

But Jesus called them unto him and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your servant; and whosoever would be first among you shall be your slave: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Matthew xx. 20–28. Revised Version, using Marginals, etc.

In the Region of Jericho

The upland pastures of Perea were now behind them, and the road led down to the sunken channel of the Jordan, and the

"divine district" of Jericho. This small but rich plain was the most luxuriant spot in Palestine. Sloping gently upwards from the level of the Dead Sea, 1,350 feet below the Mediterranean, to the stern background of the hills of Quarantana, it had the climate of Lower Egypt, and displayed the vegetation of the tropics. Its fig-trees were preëminently famous: it was unique in its groves of palms of various kinds: its crops of dates were a proverb: the balsam-plant, which grew principally here, furnished a costly perfume, and was in great repute for healing wounds: maize yielded a double harvest: wheat ripened a whole month earlier than in Galilee, and innumerable bees found a paradise in the many aromatic flowers and plants, not a few unknown elsewhere, which filled the air with odors, and the landscape with beauty.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 361.

Going to Lodge with Zaecheus

And he entered and was passing through Jericho. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich.

And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way.

And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide in thy house.

And he made haste, and came down, and received him joyfully.

And when they saw it, they all murmured, saying, He is gone to lodge with a man that is a sinner.

And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.

And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham.

For the Son of man came to seek and to save that which was lost.

Luke xix. 1–10. Revised Version.

"Son of David, Have Mercy on Me!"

And as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the wayside.

And when he heard that it was Jesus of Nazareth, he began to cry out and say, Jesus, thou son of David, have mercy on me.

And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me.

And Jesus stood still, and said, Call ye him.

And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee.

And he, casting away his garment, sprang up, and came to Jesus.

And Jesus answered him, and said, What wilt thou that I should do unto thee?

And the blind man said unto him, Rabboni, that I may receive my sight.

And Jesus said unto him, Go thy way; thy faith hath saved thee. And straightway he received his sight, and followed him in the way.

Mark x. 46–52. Revised Version, using one Marginal.

"Fear Not, Arise, He Calleth Thee!"

(An attempt has been made to render from the Greek the beautiful dialogue between the blind man and the Master. W. W.)

Blind Bartimeus at the gates
Of Jericho in darkness waits;
He hears the crowd;—he hears a breath
Say, "It is Christ of Nazareth!"
And calls in tones of agony,
[Greek] "Jesus, have mercy now on me!"

The thronging multitudes increase;
Blind Bartimeus, hold thy peace!
But still, above the noisy crowd,
The beggar's cry is shrill and loud;
Until they say, "He calleth thee!"
[Greek] "Fear not, arise, He calleth thee!"

Wm. Hole

"JESUS, SON OF DAVID, TAKE PITY ON ME!"

Then saith the Christ, as silent stands
The crowd, "What wilt thou at my hands?"
And he replies, "O give me light!
Rabbi, restore the blind man's sight."
And Jesus answers,

[Greek] "Go in peace
Thy faith from blindness gives release!"

Ye that have eyes yet cannot see,
In darkness and in misery,
Recall those mighty Voices Three,
[Greek] "Jesus, have mercy now on me!
Fear not, arise, and go in peace!
Thy faith from blindness gives release!"

Blind Bartimeus, Henry Wadsworth Longfellow, *Poetical Works*, p. 22.

Would He Come up to the Feast?

Meanwhile, all classes alike, in Jerusalem, discussed the probability of Christ's coming to the feast. The excitement among the people was evident, and increased the alarm of the [Jewish Church] party, for how could they withstand Him, if He once gained general popular support? The advice of Caiaphas had, therefore, been accepted as the policy of the party at large, and orders had been issued that He should be arrested at once, when found. It was even required that any one who knew where He was should report it, with a view to His apprehension.

In the midst of this commotion, Jesus quietly entered Bethany, on the sixth day before the Passover. It was, however, impossible for Him to remain concealed. The news passed from mouth to mouth, and the street of the village soon became thronged with visitors, who came, not only to see Him, but to see Lazarus also, whom they heard He had raised from the dead. The high priests began to question whether they could not manage to put him, also, to death. The sight of him was winning many disciples to Jesus. They would try.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 368.

The Supper in Bethany

Now the Passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves.

They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye, That he will not come to the feast?

Now the chief priests and the Pharisees had given commandment, that if any man knew where he was, he should shew it, that they might take him.

Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead.

So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him.

Mary therefore took a pound of ointment of genuine nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

But Judas Iscariot, one of his disciples, which should betray him, saith, Why was not this ointment sold for three hundred shillings, and given to the poor?

Now this he said, not because he cared for the poor; but because he was a thief, and having the box, took away what was put therein.

Jesus therefore said, Let her alone to keep it against the day of my burying. For the poor ye have always with you; but me ye have not always.

The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

John xi. 55–xii. 11. Revised Version, using Marginals.

The Most Touching Expression of Love He Ever Received

The action of Mary in itself is a revelation of perhaps the most wonderful and touching expression of love the Saviour ever received, while the action of Judas was the most dastardly to which He was ever subjected. Mary's love is the brightest gleam, and Judas's treachery the darkest shade in these final hours. It is important, moreover, that they should thus be closely connected, and that the one should have led directly to the other. Contact with Christ in the neighbourhood of the Cross always brings the

true character to the light. The strong sympathetic love of Mary, and the instinct of greed which cursed Judas, are revealed at the same time.

The action of Mary according to the King's interpretation of it, was a revelation of the fact that she had in some measure apprehended the sorrows of His heart.

The criticism of the disciples was a revelation of how far they were away from Him in these days of His supreme sorrow.

His defence of Mary is full of beauty, and constitutes the only occasion when He suggested that a memorial should be granted to any one in this world.

The Analyzed Bible, The Rev. G. Campbell Morgan, D. D., *The Gospel According to Matthew*, p. 277.

One Deep Love Doth Supersede All Other

Her eyes are homes of silent prayer,
Nor other thought her mind admits
But, he was dead, and there he sits,
And He that brought him back is there.

Then one deep love doth supersede
All other, when her ardent gaze
Roves from the living brother's face,
And rests upon the Life indeed.

All subtle thought, all curious fears,
Borne down by gladness so complete,
She bows, she bathes her Saviour's feet
With costly spikenard and with tears.

Thrice blest whose lives are faithful prayers,
Whose loves in higher love endure ;
Whose souls possess themselves so pure,
Or is there blessedness like theirs ?

In Memoriam, Alfred Tennyson, *Poetical Works*, p. 114.

XXIX

LAST DAYS IN HIS FATHER'S HOUSE

"If thou hadst known, even thou!"
—*Jesus the Christ.*

No More Precious Possession

CHRISTIANITY has no more precious possession than the memory of Jesus during the week when He stood face to face with death. Unspeakably great as He always was, it may be reverently said that He was never so great as during those days of direst calamity. All that was grandest and all that was most tender, the most human and the most divine aspects of His character, were brought out as they had never been before.

He came to Jerusalem well aware that He was about to die. For a whole year the fact had been staring Him constantly in the face, and the long-looked-for had come at last. He knew it was His Father's will, and, when the hour arrived, He bent His steps with sublime fortitude to the fatal spot. It was not, however, without a terrible conflict of feelings; the ebb and flow of the most diverse emotions—anguish and ecstasy, the most prolonged and crushing depression, the most triumphant joy and the most majestic peace—swayed hither and thither within Him like the moods of a vast ocean.

The Life of Jesus Christ, Rev. James Stalker, M. A., p. 120.

"Behold, Thy King Is Coming!"

When they approached Jerusalem, and came to Bethphage, on the Mount of Olives, then Jesus sent two disciples, saying to them,

"Go into the village opposite, and immediately you shall find an ass tied, and a colt with her: let them loose, and bring them to me.

"And if any one says anything to you, you shall say, 'The Lord hath need of them'; and he will send them at once."

Now this has come to pass, in order that it might be fulfilled which was spoken through the prophet, saying,

"Tell the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass."

Matthew xxi. 1–5. A literal rendering from the Greek.

The Whole Multitude Began to Rejoice

And they that were sent went away, and found it just as he had said to them.

And as they were untying the colt, the owners of it said to them, "Why are you letting the colt loose?"

And they said, "The Lord has need of it."

And they brought it to Jesus: and they threw their garments upon the colt, and set Jesus upon it.

And as he went, they spread their garments in the way. And as he was now coming near, just at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen, chanting,

"Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest!"

Luke xix. 32–38. A literal rendering from the Greek.

The People and the Pharisees

The common people that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna; Blessed is he that cometh in the name of the Lord, even the King of Israel.

And Jesus, having found a young ass, sat on it; as it is written,

Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.

These things his disciples did not understand at first: but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these things to him.

John xii. 12–16. Revised Version, with Marginals and ancient authorities.

And some of the Pharisees from the multitude said unto him, Master, rebuke thy disciples.

And he answered and said, I tell you that, if they hold their peace, the stones will cry out.

Luke xix. 39, 40. Revised Version.

The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness.

For this cause also the multitude went and met him, for that they heard that he had done this sign.

The Pharisees therefore said among themselves, Behold how ye prevail nothing: lo, the world is gone after him!

John xii. 17–19. Revised Version.

"Give Victory, O God, to the Son of David!"

There were three paths over the Mount of Olives—on the north, in the hollow between the two crests of the hill; next, over the summit; and on the south, between the Mount of Olives and the Hill of Offence—still the most frequented and the best. Along this Jesus advanced, preceded and followed by multitudes, with loud cries of rejoicing, as at the Feast of Tabernacles, when the great Hallel was daily sung in their processions. [As they do in the East] their acclamations took a rhythmical form, which was long chanted in the early Church, as the first Christian hymn.

"Give (Thou) the triumph, (O Jehovah), to the Son of David!
Blessed be the kingdom of our Father David, now to be restored in the name of Jehovah!
Blessed be He that cometh—the King of Israel—in the name of Jehovah!
Our peace and salvation (now coming) are from God above!
Praised be He in the highest heavens (for sending them by Him, the Son of David)!
From the highest heavens, send Thou, now, salvation!"

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 373.

The Choir Invisible

In all triumphal processions there is a "choir invisible," accompanying the visible throng. Sometimes they are chanting dirges over the wrecks, the distress and poverty and bloodshed, ravaged fields, ruined villages, widows and orphans, crimes and cruelties, which the victories left in their path. Sometimes they

are singing hymns of joy over the good accomplished, the progress of all that is good for man, intermingled with many a minor chord of sorrow.

If Christ had opened the eyes of those looking upon this scene as the eyes of Elisha's servant were opened, so that they might see the invisible and hear the inaudible, no pen could picture the real triumphant procession. They would have seen the vast multitude of those whom he had healed and comforted and saved from sin,—Lazarus, Bartimeus, the ten lepers, the widow of Nain's son, the ruler's daughter, a host of those whom he had raised from the dead, those from whom he had cast out devils, the blind whom he had made to see, and the lame who now walked, the lepers he had cleansed, those who had been delivered from the bondage of their sins and brought to the light of the Gospel. There would join them the angels who sang at his birth, Moses and Elijah, who appeared on the Mount of Transfiguration, and the twelve legions of angels he once said were ready at his call. Heaven would swiftly have emptied itself, and all its choirs would joyfully have come down to do him honor, and sing their songs of joy over many sinners brought to repentance.

The triumphs of Cæsar and Pompey were but child's play to this. Not all of earth's monarchs together could have summoned such a procession. Imagination fails to paint the picture of Christ's real triumphal procession. What a picture this would make for an artist who would fill the air around and above the actual procession with these persons, as the space around Raphael's picture of the infant Jesus is filled with a cloud of angel faces.

Select Notes on the International Lessons for 1901, F. N. Peloubet, D. D., p. 25.

"O That Thou Hadst Known!"

And when he came near, he saw the city and wept over it, saying, O that thou hadst known in this day, even thou, the things which belong unto peace! But now they are hidden from thine eyes.

For the days shall come upon thee, when thine enemies shall throw up an embankment and compass thee round, and besiege thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one

stone upon another; because thou didst not know the time of thy visitation.

Luke xix. 41–44. Revised Version, using Marginals, etc.

The Scene Overpowered Even Himself

The whole scene was overpowering, even to Jesus Himself. He was crossing the ground on which, a generation later, the tenth Roman legion would be encamped, as part of the besieging force destined to lay all the splendour before Him in ashes. Knowing the future as He did, His heart was filled with indescribable sadness, for He was a patriot and a man, though also the Son of God. Looking at the spectacle before Him, and thinking of the contrast a few years would show, tears burst from His eyes, and His disciples heard Him saying—"Would that thou hadst known, thou, Jerusalem, in this thy day, when I come, who, alone, can bring it—what would give thee peace and safety! But now, thou seest not what only could make them thine—the receiving me as the Messiah! Days will come upon thee, when thine enemies will raise a mount about thee, and compass thee round, and invest thee on every side, and level thee with the ground, and bury thy children under thy ruins, and leave not one stone in thee upon another, because thou knewest not the time when God, through me, offered thee salvation!"

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 375.

After Looking around in the Temple

And when he was come into Jerusalem, all the city was stirred, saying, Who is this?

And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

Matthew xxi. 10, 11. Revised Version.

And he returned into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out to Bethany with the twelve.

Mark xi. 11. Revised Version.

What Would Have Happened?

There is no point in the life of Jesus at which we are more urged to ask, What would have happened if His claim had been

conceded—if the citizens of Jerusalem had been carried away with the enthusiasm of the provincials, and the prejudices of priests and scribes had been borne down before the torrent of public approval? Would Jesus have put Himself at the head of the nation and inaugurated an era of the world's history totally different from that which followed? These questions very soon carry us beyond our depth, yet no intelligent reader of the Gospels can help asking them.

Jesus had formally made offer of Himself to the capital and the authorities of the nation, but met with no response. The provincial recognition of His claims was insufficient to carry a national assent. He accepted the decision as final. The multitude expected a signal from Him, and in their excited mood would have obeyed it, whatever it might have been. But He gave them none, and, after looking round about Him for a little in the temple, left them and returned to Bethany.

The Life of Jesus Christ, Rev. James Stalker, M. A., p. 116.

Blasting a Fig-tree

Now in the morning as he returned to the city, he was hungry. And seeing a fig-tree by the wayside, he came to it, and found nothing on it but leaves; and he said to it,

"Let there be no fruit from thee henceforth for ever!"

Matthew xxi. 18, 19. A literal rendering from the Greek.

And as they passed by in the morning [after], they saw the fig-tree withered away from the roots.

And Peter calling to remembrance said to him, "Rabbi, look! The fig-tree which thou didst curse is withered away."

And Jesus answering said to them, "Have faith in God. Indeed I say to you, Whoever shall say to this mountain, 'Be taken up and thrown into the sea'; and shall not doubt in his heart, but shall believe that what he says is coming to pass; he shall have it.

"Therefore I say to you, All things whatever you pray and ask for, believe that you receive them, and you shall have them. And whenever you stand praying, forgive, if you have anything against any one; that your Father also who is in heaven may forgive you your trespasses."

Mark xi. 20–25. A literal rendering from the Greek.

His Only Miracle of Judgment

On His way to the city, the King performed the only miracle of judgment which He ever wrought, as He by a word of command destroyed the fig-tree, whereon He found nothing but leaves.

This action impressed His disciples, and they inquired "How did the fig-tree immediately wither away?" It is interesting to notice that they did not ask why He destroyed the tree, but how He did it. There is nothing in the story to suggest either that they understood His meaning, or that they did not. I think that it is most probable that they thoroughly understood, but they were perplexed as to the swiftness of the judgment, for we notice that the word *immediately* is twice used, once in Matthew's description of what happened, and once in the inquiry of the disciples.

Moreover, He did not give them any explanation of the meaning, but answered the question as they asked it, affirming the power of faith, and the power of prayer, as at their disposal for doing even more wonderful things than they had seen done.

There can, however, be no doubt that the value of the miracle was parabolic. There has been a good deal of discussion as to this act of the Lord, as though in itself it were out of harmony with strict justice, especially in view of Mark's declaration that "it was not the season of figs." That declaration was evidently literally true, for these things happened in March, and the first fig crop is not gathered until June. On the other hand, the early fruit buds appear on the fig-tree in February, and its leaves unfold in March. On this fig-tree the Lord found nothing but leaves only. It is evident that there would be no fruit on this tree because its vitality had run to leaf. In that it was a perfect picture of the Jewish nation, and His judgment on the tree was an equally perfect symbol of the judgment to fall on the Jewish nation.

The Analyzed Bible, The Rev. G. Campbell Morgan, D. D., *The Gospel According to Matthew*, p. 233.

Is Modern Religion "the Barren Fig-tree?"

(*The View of an Enlightened Oriental*)

Why did Jesus rebuke the fig-tree? Thoughtless men exult in the absurdity of the act. Yet the fig-tree that is full of leaves,

and does not show a fruit upon which the wayfarer can satisfy his hunger, contains within itself a pregnant lesson. It reminds us of the . vine, how "every branch that beareth not fruit he purgeth it, that it may bring forth more fruit."

The vine-branch withereth, and men cast it into the fire; the fig-tree also withereth to its roots. Unfertile piety is a curse. It is a by-word for the heathen, and a hissing for the infidel. The religious man who abounds in words, as the fig-tree in leaves, who is full of doctrines and authorities, but cannot yield a practical life upon which tired wayfarers can quench their hunger and thirst, only cumbers the ground.

The test of religion is in its reproductiveness. Any church that practically does no good must cause its own removal. And any church-member who does not bring forth an abundance of good fruit must be taken away, and cast into the fire.

The barrenness of speculation, the fruitless controversies often indulged in, the fine, unprofitable sermons which pulpits put forth every summer and winter, the dearth of genuine spirituality and practical usefulness in religious bodies, might very well necessitate the parable of the fig-tree.

Unless our creeds fertilize the world, and our lives furnish meat and drink to mankind, the curse uttered on barrenness will descend upon us.

The Oriental Christ, P. C. Mozoomdar, p. 109.

The Children in the Temple

And Jesus entered the temple and threw out all those who sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of those that sold doves; and he said to them,

It is written, My house shall be called a house of prayer: but you make it a den of robbers.

And the blind and the lame came to him in the temple: and he healed them.

But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, and said to him, Hearest thou what these are saying?

And Jesus said to them, Yes: did you never read, Out of the mouth of babes and sucklings thou hast perfected praise?

And he left them, and went forth out of the city to Bethany, and lodged there.

Matthew xxi. 12–17. Revised Version, with ancient and modern authorities.

"By Whose Authority?"

And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and they spoke, saying to him,

Tell us: by what authority doest thou these things? or who is he that gave thee this authority?

And he answered and said to them, I also will ask you a question; and tell me:

The baptism of John, was it from heaven, or from men?

And they reasoned among themselves, saying, If we shall say, From heaven, he will say, Why did you not believe him? But if we shall say, From men, all the people will stone us: for they are persuaded that John was a prophet.

And they answered that they did not know where it was from.

And Jesus said to them, Neither do I tell you by what authority I do these things.

Luke xx. 1–8. Revised Version, using Marginals, etc.

"I Will Ask You One Question"

Jesus looked at them calmly, and replied, "I, also, will ask you one question. If ye answer me, I will tell you by what authority I do these things. The baptism of John the Baptist—was it from heaven, or of men?"

Never saw I men so confused. Astonishment came over them, and they hastily consulted together. All saw the dilemma in which they were placed by this question which seemed so simple; for, if they admitted that John was sent by God, Jesus would then have asked why they, the Great Council, who claimed the power to know and decide concerning all prophets, had not believed in him? They would thus admit, that either by their own ignorance, or disobedience to God's will, they had rejected a prophet of God. Having done this, what right had they to

decide on the claims of Jesus? But they dared not say, in the presence of the people, that John had not been sent by God; for the death of John, slain by Herod for his fidelity, had made him sacred in the eyes of the nation. He was now its great saint and martyr.

Therefore the delegates hesitated, and at last replied that they could not say. Then Jesus replied, "Neither tell I you by what authority I do these things." And all men justified Jesus, saying, "If these scribes and rulers are so ignorant of the things of God, what right have they to decide upon the claims of this prophet of Galilee?"

Life and Times of Jesus, as Related by Thomas Didymus, James Freeman Clarke, p. 345.

The Sadducees Try to Entrap Him

And there came to him certain of the Sadducees, the ones who say there is no resurrection; and they asked him, saying, "Teacher, Moses wrote for us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up children for his brother.

"There were, for instance, seven brothers: and the first took a wife, and died childless; and the second; and the third took her; and in the same way the seven also left no children, and died. Afterward the woman also died.

"In the resurrection, therefore, of which brother shall she be the wife? For the seven had her as wife."

And Jesus said to them, "The sons of this age marry and are given in marriage: but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal to the angels; and are sons of God, being sons of the resurrection.

"But that the dead are raised, even Moses showed, in the place concerning the Bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

"Now he is not the God of the dead, but of the living: for all live for him."

And certain of the scribes answering said, "Teacher, thou hast well said."

Luke xx. 27–39. A literal rendering from the Greek.

The Pharisees and Herodians

And they send to him certain of the Pharisees and of the Herodians, that they might catch him in talk. And when they had come, they say to him, Teacher, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute to Cæsar, or not? Shall we give, or shall we not give?

But he, knowing their hypocrisy, said to them, Why do you try me? Bring me a shilling, that I may see it.

They brought it, and he said to them, Whose is this image and superscription?

And they said to him, Cæsar's.

And Jesus said to them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's.

And they wondered greatly at him.

Mark xii. 13–17. Revised Version, with Marginals etc.

"Render to Caesar the Things That Are Caesar's"

"You hypocrites?—you actors!" replied He; "I see through your designs, and value your deceitful flatteries at their worth. Why do you thus seek to entrap me, under pretence of religious scruples, which you wish me to solve for you? Bring me the coin you pay as the Roman tax."

A Roman denarius was presently brought Him—a coin which the Jew hated intensely, for it was that in which the poll tax was paid, and was, thus, the sign of slavery to the heathen. Besides, it bore the idolatrous image of the Roman emperor, Tiberius, and the legend of his authority. The emperors, to Vespasian, to spare Jewish feeling, had a special coinage struck for Judea, without a likeness on it, and only the name of the emperor and the traditional Jewish emblems. But other coins, stamped with the image of Augustus or Tiberius, naturally found their way to Jerusalem, especially at the feasts. Such a coin was now handed to Jesus, with the hope, doubtless, that the double abomination—the idolatrous image on one side, and the legend of Jewish subjection on the other—might provoke Him to some treasonable expression. But the result proved the reverse.

"Whose image and superscription is this?" asked He.

"Cæsar's."

"Render, then, to Cæsar, the things that are Cæsar's, and to God, the things that are God's."

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 394.

A Scribe Who Was Not Far from the Kingdom

And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all?

Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God from all thy heart, and from all thy soul, and from all thy mind, and from all thy strength.

The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

And the scribe said to him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more than all whole burnt offerings and sacrifices.

And when Jesus saw that he answered discreetly, he said to him, Thou art not far from the kingdom of God.

Mark xii. 28–34. Revised, using Marginals, etc.

They Dared Not Ask Him Another Question

Now while the Pharisees were gathered together, Jesus asked them a question, saying, What do you think of the Christ, whose son is he?

They say to him, The son of David.

He said to them, How then does David in the Spirit call him Lord, saying,

> The Lord said to my Lord,
> Sit on my right hand,
> Till I put thine enemies underneath thy feet?

If David then calls him Lord, how is he his son?

And no one was able to answer him a word, nor did any man dare from that day on to ask him any more questions.

Matthew xxii. 41–46. Revised Version, using Marginals, etc.

Gifts with a Commercial Value in the Future World

. . . Jesus passed into the great forecourt of the women, fifteen steps below that of the men. It was a wide space of a hundred and thirty-five cubits in length and breadth, and was open to the people at large. Popular assemblies, indeed, were at times held in it, and it was the scene of the torch-dance at the Feast of Tabernacles. It was especially frequented, however, by both sexes, because the building was there in which the pious presented their offerings.

Jesus had sat down to rest, after the multiplied excitements of the past hours, over against the treasury, where the continuous stream of persons casting in their money necessarily attracted His notice. As each came, He could judge by his appearance how much he threw in. The poor could only give paltry coins, but the rich cast in gold and silver; some, doubtless, from an honest zeal for the glory of God; others, because alms, in the sordid theology of the day, had their commercial value in the future world.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 408.

The Poor Widow's Farthing

And he sat down opposite the treasury, and saw how the crowd cast coin into the treasury: and many that were rich threw in much.

And there came a poor widow, and she dropped in two mites, which make a farthing. And he called to him his disciples, and said to them, "Truly I say to you, this poor widow put in more than all those that are casting into the treasury: for they all threw in of their superfluity; but she of her want put in all that she had, even all her living."

Mark xii. 41–44. A literal rendering from the Greek.

The Others Cast Away, She Only Gave

Two mites, two drops, yet all her house and land
Fall from a steady heart, though trembling hand;
The others' wanton wealth foams high, and brave;
The others cast away, she only gave.

The Widow's Mites. Richard Crashaw, *A New Library of Poetry and Song.* Edited by William Cullen Bryant, p. 362.

"Sir, We Wish to See Jesus"

Now there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus.

Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus.

And Jesus answereth them, saying,

The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it to life eternal.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor.

Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour.

Father, glorify thy name.

There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again.

The multitude therefore, that stood by and heard it, said that it had thundered: others said, An angel hath spoken to him.

Jesus answered and said, This voice hath not come for my sake, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out.

And I, if I be lifted up from the earth, will draw all men unto myself.

But this he said, signifying by what manner of death he should die.

The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man?

Jesus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light.

These things spake Jesus, and he departed and hid himself from them.

John xii. 20–36. American Revision.

The Jews Reject Their Messiah

But though he had done so many signs before them, yet they did not believe in him: that the word of Isaiah the prophet might be fulfilled which he spake,

> Lord, who hath believed our report?
> And to whom hath the arm of the Lord been revealed?

For this cause they could not believe, for that Isaiah said again:

> He hath blinded their eyes, and he hardened their heart;
> Lest they should see with their eyes, and perceive with their heart,
> And should turn,
> And I should heal them.

These things said Isaiah, because he saw his glory; and he spoke of him.

Nevertheless many, even of the rulers, believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the glory of men more than the glory of God.

And Jesus cried, saying: He that believes on me, believes not on me, but on him that sent me. And he that beholds me beholds him that sent me. I am come a light into the world, that whoever believes in me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world but to save the world. He that rejects me and receives not my sayings, has one that judges him: the word that I spoke, the same shall judge him in the last day.

For I spoke not from myself; but the Father who sent me, he has given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father has said to me, so I speak.

John xii. 37–50. Revised, using Marginals, etc.

Judaism Had Chosen Its Own Way

The theology and hierarchy of Judaism had become, in fact, what Jesus openly declared them—whitewashed sepulchres, pure to the eye, but with death and corruption within. They had proved that they were so, by rejecting Him, because He demanded moral and religious reform. Wedded to the false and immoral, they rather killed Him than let Him lead them back to God.

Over such a state of things He could only raise His sad lamentation! Judaism had chosen its own way, and left Him to His.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 407.

Warnings of the End of the Temple, and of the World

And Jesus went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the temple.

But he answered and said to them, Do you not see all these things? Verily I say to you, there shall not be left here one stone upon another, that shall not be thrown down.

And as he sat on the mount of Olives, the disciples came to him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

And Jesus answered and said to them, Take heed that no man lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray. And you shall hear of wars and rumours of wars: see that you are not troubled: for these things must needs come to pass; but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail.

Then they shall deliver you up to tribulation, and shall kill you: and you shall be hated for my name's sake.

And then shall many stumble, and shall deliver up one another, and shall hate one another.

And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall grow cold.

But he that endures to the end the same shall be saved.

And these good tidings of the kingdom shall be preached in the

whole inhabited earth for a testimony to all the nations; and then shall the end come.

When therefore you see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place, (let him that reads understand), then let them that are in Judea flee to the mountains: let him that is on the housetop not go down to take out the things that are in his house: and let him that is in the field not return back to take his cloak.

But woe to them that are with child and to them that give suck in those days!

And pray that your flight may not be in the winter, nor on a sabbath: for then shall be great tribulation, such as has not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened.

Then if any man shall say to you, Lo, here is the Christ, or, here, believe him not.

For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand.

If therefore they shall say to you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe him not. For as the lightning comes forth from the east, and is seen even from the west; so shall be the presence of the coming of the Son of man. Wherever the carcass is, there will the vultures be gathered together.

But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send forth his angels with a trumpet of great sound, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Now from the fig-tree learn her parable: when her branch is now become tender, and puts forth its leaves, you know that the summer is near; even so you also, when you see all these things, know you that he is near, even at the doors.

TELLING THEM OF COMING DESTRUCTION

Truly I say to you, this generation shall not pass away, till all these things are accomplished.

Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour no one knows, not even the angels of heaven, but the Father only.

And as the days of Noah, so shall be the presence of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and they knew not until the flood came, and took them all away; so shall be the presence of the Son of man.

And there shall two men be in the field; one is taken, and one is left: two women shall be grinding at the mill; one is taken, and one is left.

Watch therefore: for you know not on what day your Lord is coming. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have allowed his house to be broken into.

Therefore be also ready: for in an hour that you think not the Son of man is coming.

Who then is the faithful and wise servant, whom his lord has set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he comes shall find so doing. Indeed I say to you, that he will set him over all that he has.

But if that evil servant shall say in his heart, My lord is delaying, and shall begin to beat his fellowservants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he does not expect and in an hour when he is not aware, and shall severely scourge him, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

Matthew xxiv. 1–51. Revised, using Marginals, modernised, etc.

A Last Sad Look of Quenchless Pity

It was still early in the afternoon, and He might have stayed in the Temple till it shut at sunset, then a few minutes after six in the evening. But these were almost the last words He was to speak as a public teacher. His mission to His nation was ended.

There remained only a brief interval of communion with the loved ones round Him, and, then, would come the consummation of Calvary. His work was over, except the final and greatest act of all. Casting a last sad look of quenchless pity on all, He turned away to Bethany, to seek seclusion till the time came for His self-sacrifice. . . .

Once more, only, was the pleading voice raised. A number of those near apparently followed Him as He retired, and He could not tear Himself from them, without a final outburst of yearning desire for their salvation. Turning round, and raising His voice till the sound rang far and wide, He cried :—

"Think not that the faith I demand in myself in any way lessens or takes from the faith that is due to God. To believe in me, and to believe in God, are the same thing. He who has that faith in me, which the proofs I have given of my being sent from God demand, believes not so much in me as in Him who sent me. And thus, also, he who looks on me as on Him who sent me—on the Godhead of my Father revealed in me. In me ye have a light. I came into the world to enlighten men, that every one who yields himself to my guidance, may be as when one walks after a light, and may no longer remain in the darkness of ignorance, superstition and sin.

"Yet if any one who hears my words, refuses to believe in me —let him not think that I shall inflict judgment on him for his refusal. The end of my coming is not to judge the world, but, rather, to save it from eternal ruin. He who rejects me, my words, and my deeds, has in his own breast a judge that will condemn him hereafter. The truth I have spoken, in the name of God, which he has refused to receive, will condemn him in his own conscience at the last day, and will condemn him also from the lips of the great Judge. For the words I have spoken have been no mere utterances of my own ; I have taught only that which I was commissioned by my Father to speak, and I know that my teaching, if obeyed and followed, secures everlasting life to men. All that I say is only what my Father has told me to speak in His name. Therefore, let no man think that I speak anything but that which my Father has given me to proclaim. I am He whom God hath sent, and my words are the words of God."

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 413.

"Not One Stone Left upon Another!"

"Master," said they, "see what a wondrous structure this is. What stones! what buildings! what splendour! what wealth! How the whole Temple rises, terrace above terrace, from the great white walls, to the Holy Place, shining with gold! and it is not finished even yet!"

The Temple, says Josephus, was built of white stones of great size—the length of each about thirty-seven and a half feet, some even forty-five feet,—the thickness twelve feet, and the breadth eighteen.

But Jesus looked at all this strength, wealth, and magnificence, with very different eyes. To Him the Jewish theocracy had outlived its day, and had sunk into moral decrepitude and approaching death, which the mere outward splendour of its Temple could not hide. Israel, in rejecting Him, the Voice of God, calling it to rise to new spiritual life, had shown itself ripe for divine judgment. His own death, already determined by the ecclesiastical authorities, and now close at hand, would seal the fate of the nation and its religion. It would be the proclamation of the passing away of the kingdom of God on earth from Judaism, now dead in forms and rites, to the heathen nations willing to receive its spirit and liberty. . . .

"Yes," said Jesus, in utter sadness, "I see all: they are very great buildings, but I tell you solemnly, the day will come when there will not be one stone of them all left on another, not thrown down."

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 415.

"After Two Days the Son of Man Is to Be Delivered up!"

And every day he was teaching in the temple; and every night he went out, and lodged on the mount that is called the Mount of Olives. And all the people came early in the morning to him in the temple, to hear him.

Luke xxi. 37, 38. Revised Version.

And it came to pass, when Jesus had finished all these words, he said unto his disciples, Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified.

Matthew xxvi. 1, 2. Revised Version.

XXX

THE BASEST CONSPIRACY OF ALL

Treason like a deadly blight.
—*Moore.*

The Terrible Night-Study of Judas

. It is a terrible night-study, that of Judas. We seem to tread our way over loose stones of hot molten lava, as we climb to the edge of the crater, and shudderingly look down its depths. And yet there, near there, have stood not only St. Peter in the night of his denial, but mostly all of us, save they whose angels have always looked up into the face of our Father in heaven. And yet, in our weakness, we have even wept over them! There, near there, have we stood, not in the hours of our weakness, but in those of our sore temptation, when the blast of doubt had almost quenched the flickering light, or the storm of passion or of self-will broken the bruised reed. But He prayed for us—and through the night came over desolate moor and stony height the light of His presence, and above the wild storm rose the voice of Him who has come to seek and to save that which was lost. Yet near to us, close to us, was the dark abyss; and we can never more forget our last, almost sliding, foothold as we quitted its edge.

A terrible night-study this of Judas, and best to make it here, at once, from its beginning to its end. We shall indeed, catch a sudden glimpse of him again, as the light of the torches flashes on the traitor-face in Gethsemane; and once more hear his voice in the assemblage of the haughty, sneering councilors of Israel, when his footfall on the marble pavement of the Temple-halls, and the clink of those thirty accursed pieces of silver shall waken the echoes, wake also the dirge of despair in his soul, and he shall flee from the night of his soul into the night that for ever closes around him.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 471.

From De Quincey's Apology

The miscalculation, . . . of Judas Iscariot . . . did not hinge at all upon political oversight, but upon a total spiritual blindness; in which blindness, however, he went no farther than at that time did probably most of his brethren. Upon *them*, quite as little as upon *him*, had yet dawned the true grandeur of the Christian scheme. In this only he outran his brethren—that, sharing in their blindness, he greatly exceeded them in presumption. All alike had imputed to their Master views utterly irreconcilable with the grandeur of his new and heavenly religion.

It was no religion at all which they, previously to the crucifixion, supposed to be the object of Christ's teaching; it was a mere preparation for a pitiably vulgar scheme of earthly aggrandizement. But, whilst the other apostles had simply failed to comprehend their Master, Judas has presumptuously assumed that he *did* comprehend him; and understood his purposes better than Christ himself. His object was audacious in a high degree, but (according to the theory which I am explaining) for that very reason not treacherous at all. The more that he was liable to the approach of audacity, the less can he be suspected of perfidy. He supposed himself executing the very innermost purposes of Christ. . .

His hope was, that, when at length actually arrested by the Jewish authorities, Christ would no longer vacillate; he would be forced into giving the signal to the populace of Jerusalem, who would then rise unanimously, for the double purpose of placing Christ at the head of an insurrectionary movement, and of throwing off the Roman yoke. As regards the worldly prospects of this scheme, it is by no means improbable that Iscariot was right. It seems, indeed, altogether impossible that he, who (as treasurer of the apostolic fraternity) had, in all likelihood, the most of worldly wisdom, and was best acquainted with the temper of the times, could have made any gross blunder as to the wishes and secret designs of the populace in Jerusalem.

Essays on Christianity, Paganism and Superstition, Thomas De Quincey, *Judas Iscariot*, p. 228.

Conspiring with the Priests

Now the feast of unleavened bread drew nigh, which is called the Passover.

And the chief priests and the scribes sought how they might put him to death; for they feared the people.

Luke xxii. 1, 2.

Then were gathered together the ruling priests and the elders of the people, at the court of the high priest, who was called Caiaphas; and they took counsel together that they might take Jesus by craftiness, and kill him. But they said, "Not during the feast, lest a tumult arise among the people."

Matthew xxvi. 3–5. A literal rendering from the Greek.

And Satan entered into Judas, who was called Iscariot, being of the number of the twelve.

And he went away, and consulted with the chief priests and captains, how he might deliver him to them.

And they were glad, and covenanted to give him money.

And he consented, and sought opportunity to deliver him to them in the absence of the multitude.

Luke xxii. 3–6. Revised Version, etc.

"The Price of a Slave!"

Jesus would soon return to the city. Judas could find out his movements in advance, he would inform them at once, they would arrest him quietly, and before the people had a chance to shout rescue for their persecuted deliverer they could be persuaded that he was only a condemned criminal, an enemy to the nation.

When it came to settling the price of the bargain, all in the room saw that they were dealing with a madman.

"The price of a slave! The price of a slave!" he kept crying in a querulous monotone.

And, as if he were a child to be petted and pleased, they weighed out to him at once the few pitiful coins, only about twenty-three dollars, which he hastily dropped into his bag, and then hurried furtively away.

The Boys' Life of Christ, William Byron Forbush, p. 219.

Did Jesus Suspect the Treachery?

And the next day—the Wednesday in Passion week—must have baffled him. Each day Jesus had left Bethany in the morning

and had gone to Jerusalem. Why did He not go on that day? Did He suspect treachery? That day in the Temple courts the multitude listened for His voice in vain. Doubtless the people waited for Him with intense expectation; doubtless the priests and Pharisees looked out for Him with sinister hope; but He did not come. The day was spent by Him in deep seclusion, and so far as we know, in perfect rest and silence. He prepared Himself in peace and prayer for the awfulness of His coming struggle. It may be that He wandered alone to the hilly uplands above and around the quiet village, and there, under the vernal sunshine, held high communing with His Father in heaven. But how the day was passed by Him we do not know. A veil of holy silence falls over it. He was among the few who loved Him and believed in Him. To them He may have spoken, but His work as a teacher on earth was done.

And on that night He lay down for the last time on earth. On the Thursday morning, He woke never to sleep again.

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. II, p. 275.

Preparing for the Passover

And on the first day of unleavened bread, when they sacrificed the passover, his disciples said to him, "Where dost thou wish that we go and make ready that thou mayest eat the passover?"

And he sent two of his disciples, and said to them, "Go into the city, and there shall a man bearing a pitcher of water meet you; follow him; and wherever he shall enter, say to the master of the house, 'The Teacher says, Where is my guest-chamber where I shall eat the passover with my disciples?'

"And he will himself show you a large upper room furnished and ready: and there make ready for us."

And the disciples went forth, and came into the city, and found all as he had said to them: and they prepared the passover.

And when it was evening he came with the twelve.

Mark xiv. 12–17. Revised, using Marginals and modern forms.

The Young Man with the Water-pot

On the afternoon of that day Mark had gone to a public fountain to bring water for the Passover season. There he met two men known to him as disciples of Jesus, who said to him, "The

Master saith, Where is my guest-chamber, where I shall eat the Passover with my disciples?" Jesus and his disciples were acquainted with the family and had some previous tentative arrangement concerning the room, but none of them had ever been to the house, and the meeting at the fountain was by appointment, for Jesus was in hiding from his enemies. It was because there was some occasion for secrecy that the plan was carried out in this fashion, and the two disciples had no conversation with Mark as they walked through the streets; they merely kept in sight the young man with the water-pot on his shoulder, and they followed him until he entered the courtyard and shut the outer door. Then he set down the water-pot, greeted them, led them up the outer stairway that opened from the courtyard, and showed them an upper room, which in this case must have practically covered the whole of the lower floor.

Mark himself describes it as "a large upper room, furnished and ready." Brief as is his account of things in general, his description of this room is far more minute than that of the other evangelists. Even those who copied them omitted some of the details which he gives. They meant more to him than to the others.

The Boy Who Ran Away, William E. Barton, D. D., *The Outlook*, November 18, 1911, p. 664.

Getting Ready to Eat the Passover Together

Mark had been busy during the rest of the afternoon and evening preparing for the family's own celebration of the Passover. They doubtless had guests, for small families were accustomed to invite in enough people so that together they might consume the whole of the Passover lamb. Doubtless, also, they were accustomed to having guests in the upper room, for Jerusalem was full of people at the Passover time, and many of them had to make temporary arrangements for the observance of the Passover.

Mark had been accustomed to something of this sort through all the years of his boyhood; but this was an unusual occasion. Slight as was his acquaintance with the disciples of Jesus, he knew enough to feel a keen sense of apprehension in view of the plots and rumors that were current in Jerusalem that week. The family that ate the supper downstairs must have commented with

many expressions of wonder and sympathy upon the other group that were eating the Passover beneath the same roof.

The Boy Who Ran Away, William E. Barton, D. D., *The Outlook*, November 18, 1911, p. 664.

"Where Is the Guest Chamber?"

"Yonder is a man bearing a pitcher. Dost see him? He is about to turn up the street."

"I see him," said Peter, looking earnestly in the direction in which John was pointing. "Let us follow quickly, lest he escape out of our sight."

So the two followed the man, who presently paused before the gateway of a house, seemingly that of a well-to-do family. The two entered boldly in after the pitcher-bearer, who turned to stare at them with amazement.

"We would see the master of the house," said Peter authoritatively.

The man made obeisance. "Wait here for a moment, good sirs, and I will fetch him," he said, looking curiously at the two.

Presently he returned, followed by an elderly man.

"If thou art the master of the house," said Peter, fixing his eyes upon him, "I have a message for thee."

The man bowed his head. "Speak," he replied, "and I will listen."

"This is my message," continued Peter. "The Master saith unto thee, 'Where is the guest chamber, where I shall eat the Passover with my disciples?'"

. . . "Lo, I have prepared the chamber, and it is ready. Follow me."

They followed him, and he showed them a large upper room, furnished with everything needful for the feast.

Titus, a Comrade of the Cross, Florence M. Kingsley, p. 72.

The Ceremonial of Slaying the Lamb

Before the incense was burnt for the evening sacrifice, or yet the lamps in the golden candlestick were trimmed for the night, the paschal lambs were slain. The worshipers were admitted in three divisions within the Court of the Priests. When the first

company had entered, the massive Nicanor gates—which led from the Court of the Women to that of Israel—and the other side-gates into the Court of the Priests, were closed. A threefold blast from the priests' trumpets intimated that the lambs were being slain. This each Israelite did for himself. We can scarcely be mistaken in supposing that Peter and John would be in the first of the three companies into which the officers were divided; for they must have been anxious to be gone, and to meet the Master and their brethren in that "upper room." Peter and John had slain the lamb. In two rows the officiating priests stood, up to the great Altar of Burnt-offering. As one caught up the blood from the dying lamb in a golden bowl, he handed it to his colleague, receiving in return an empty bowl; and so the blood was passed on to the great altar, where it was jerked in one jet at the base of the altar. While this was going on, the *Hallel* was being chanted by the Levites. We remember that only the first line of every Psalm was repeated by the worshipers; while to every other line they responded by a Hallelujah, till Psalm cxviii was reached, when, besides the first, these three lines were also repeated:

> Save now, I beseech Thee, Lord;
> O Lord, I beseech Thee, send now prosperity.
> Blessed be He that cometh in the name of the Lord.

As Peter and John repeated them on that afternoon, the words must have sounded most deeply significant. But their minds must have also reverted to that triumphal entry into the city a few days before, when Israel had greeted with these words the advent of their King. And now—was it not as if it had only been an anticipation of the hymn, when the blood of the paschal lamb was being shed?

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 487.

Judas May Have Gone from the Market to the Palace

If we mistake not, [the] purchases had, however, already been made on the previous afternoon by Judas. It is not likely that they would have been left to the last; nor that He who had so lately condemned the traffic in the courts of the Temple would

have sent His two disciples thither to purchase the paschal lamb, which would have been necessary to secure an animal that had passed Levitical inspection, since on the Passover-day there would have been no time to subject it to such scrutiny. On the other hand, if Judas had made this purchase, we perceive not only on what pretext he may have gone to Jerusalem on the previous afternoon, but also how, on his way from the sheep-market to the Temple, to have his lamb inspected, he may have learned that the chief priests and Sanhedrists were just then in session in the palace of the high priest close by.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 486.

"That Furtive Mien, That Scowling Eye"

When Judas slank away from his brethren on that fatal evening he would rely on being admitted without difficulty within the city precincts, and into the presence of the assembled elders. He applied accordingly to the "captains" of the Temple, the members of the Levitical guard who had the care of the sacred buildings, and they at once announced his message and brought him in person before the priests and rulers of the Jews.

Some of the priests had already seen him at their previous meeting; others would doubtless recognise him. If Judas resembled the conception of him which tradition has handed down—

> "That furtive mien, that scowling eye,
> Of hair that red and tufted fell"—

they could have hardly failed to notice the man of Kerioth as one of those who followed Jesus—perhaps to despise and to detest Him, as almost the only Jew among the Galilean apostles. And now they were to be leagued with him in wickedness. The fact that one who had lived with Jesus, who had heard all He had said and seen all He had done—was yet ready to betray Him—strengthened *them* in their purpose; the fact that they, the hierarchs and nobles, were ready not only to praise, but even to reward Judas for what he proposed to do, strengthened *him* in his dark and desperate design. As in water face answereth to

face, so did the heart of Judas and of the Jews become assimilated by the reflection of mutual sympathy. As iron sharpeneth iron, so did the blunt weapon of his brutal anger give fresh edge to their polished hate.

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. II, p. 270.

"Ingratitude More Strong Than Traitor's Arms"

Jesus was not taken by surprise, but knew all that was before him. It was part of the great plan of redemption, foretold ages before. . . .

> For Brutus, as you know, was Cæsar's angel;
> This was the most unkindest cut of all;
> For when the noble Cæsar saw HIM stab,
> Ingratitude, more strong than traitor's arms,
> Quite vanquished him; then burst his mighty heart."

Select Notes on the International Lessons for 1898, F. N. Peloubet, D. D., p. 148.

A Sin against the Human Heart

But the crowning profanation, for which humanity will never forgive him, was the sign by which he had agreed to make his Master known to His enemies. It is probable that he came on in front, as if he did not belong to the band behind; and, hurrying towards Jesus, as if to apprise Him of His danger and condole with Him on so sad a misfortune as His apprehension, he flung himself on His neck, sobbing, "Master, Master!" and not only did he kiss Him, but he did so repeatedly or fervently: so the word signifies. As long as there is true, pure love in the world, this act will be hated and despised by every one who has ever given or received this token of affection. It was a sin against the human heart and all its charities. But none can feel its horror as it must have been felt by Jesus.

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 4.

Yet Not Altogether Bad

Judas was not altogether bad. The fact that The Carpenter . . . chose him out from the large number of his followers to be one of the Twelve—the inner group—speaks much. The fact

H. Prell

BARGAINING WITH JUDAS

that out of this twelve he was picked for the trusted position of treasurer, speaks still more. Further still, the fact that his own conscience immediately after the traitorous deed, accused him with an utter abandon of remorse, speaks most of all.

In less than twelve hours after he had done the deed, he comes to himself. Thereupon, man-fashion, he seeks to make amend in every way possible—he puts forth an utter effort to save his Master. He goes to the chief priests as Jesus is about to be sentenced, and recants his recantation. It is a perilous step for him personally. Nevertheless he takes it and without flinching. He stands boldly before the tyrannical chief magistrates and pleads the cause of his aforetime lord. It is one of the most courageous acts recorded between the covers of the Bible. For this was during a reign of terrorism, when even the members of the ruling class such as Nicodemus visited the Galilean by night, if they visited him at all. Free speech was not tolerated. A military dictatorship, under the control largely of an irresponsible and venomous hierarchy, was upon the city.

Judas takes his life in his hands when he thus openly identifies himself with the hated Nazarene, and champions his cause. But the recantation avails not. Judas is laughed at for his pains. Thereupon he refuses to profit by the proceeds of his deed.

The Call of The Carpenter, Bouck White, p. 173.

To Undo What He Had Done

He was seized with an uncontrollable desire to undo what he had done. The money, on which his heart had been set, was now like a spectre to his excited fancy. Every coin seemed to be an eye through which eternal justice was gazing at his crime or to have a tongue crying out for vengeance. As the murderer is irresistibly drawn back to the spot where his victim lies, he returned to the place where his deed of treachery had been transacted and, confronting those by whom he had been employed, handed back the money with the passionate confession, "I have betrayed innocent blood." But he had come to miserable comforters. With cynical disdain they asked, "What is that to us? See thou to that."

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 124.

"I Am Lost—Lost!"

"Ghastly, clay-white, a shadow of a man,
With robes all soiled and torn, and tangled beard,
Into the chamber where the council sat
Came feebly staggering: scarce should I have known
'Twas Judas, with that haggard, blasted face:
So had that night's great horror altered him.
As one all blindly walking in a dream
He to the table came—against it leaned—
Glared wildly round awhile; then, stretching forth,
From his torn robes, a trembling hand, flung down,
As if a snake had stung him, a small purse,
That broke and scattered its white coins about,
And, with a shrill voice, cried, 'Take back the purse;
'Twas not for that foul dross I did the deed—
'Twas not for that—oh, horror! not for that!
But that I did believe he was the Lord;
And that he is the Lord I still believe.
But oh, the sin!—the sin! I have betrayed
The innocent blood, and I am lost! am lost!'
So crying, round his face his robes he threw,
And blindly rushed away."

A Roman Lawyer in Jerusalem, William Wetmore Story, *In Defence of Judas*, p. 27.

Can There Be Compassion for the Betrayer of the Christ?

Deeper—farther out into the night! to its farthest bounds—where rises and falls the dark flood of death. The wild howl of the storm has lashed the dark waters into fury: they toss and break in wild billows at his feet. One narrow rift in the cloud-curtain overhead, and, in the pale, deathlike light lies the Figure of the Christ, so calm and placid, untouched and unharmed, on the storm-tossed waters, as it had been that night lying on the lake of Galilee, when Judas had seen Him come to them over the surging billows, and then bid them be peace. Peace! What peace to him now—in earth or heaven? It was the same Christ, but thorn-crowned, with nail-prints in His hands and feet. And this Judas had done to the Master!

. . . . . .

In the lurid morn that broke on the other shore where the flood had cast him up, did he meet those searching, loving eyes of Jesus,

whose gaze he knew so well—when he came to answer for the deeds done in the flesh?

. . . . . .

And—can there be a store in the Eternal Compassion for the betrayer of Christ?

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 478.

"Went to His Own Place"

The world has agreed to regard Judas as the chief of sinners; but, in so judging, it has exceeded its prerogative. Man is not competent to judge his brother. The master passion of Judas was a base one; Dante may be right in considering treachery the worst of crimes; and the supreme excellence of Christ affixes an unparalleled stigma to the injury inflicted on Him. But the motives of action are too hidden, and the history of every deed is too complicated, to justify us in saying who is the worst of men. . . .

Two things it is our duty to do in regard to Judas: first, not so to palliate his sin as to blunt the healthy, natural abhorrence of it; and, secondly, not to think of him as a sinner apart and alone, with a nature so different from our own that to us he can be no example. But for the rest, there is only one verdict which is at once righteous, dignified and safe; and it is contained in the declaration of St. Peter, that he "went to his own place."

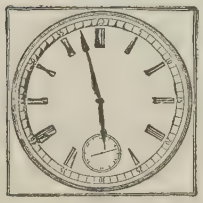
The Trial and Death of Jesus Christ, James Stalker, D. D., p. 128.

XXXI

THE LAST SUPPER—AND THE FIRST

The Holy Supper is kept indeed,
In whatso we share with another's need.
— *Lowell.*

"I Have Yearned to Eat This with You!"



And when the hour was come, he sat down and the apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you I will not eat it until it be fulfilled in the kingdom of God.

Luke xxii. 14–16. Revised Version.

From *Select Notes on the International Lessons for 1901*, Rev. F. N. Peloubet, D. D.

"We Did Not Know Then What the Master Meant"

(*Imagined reminiscences of John the Evangelist*)

And Jesus, standing in front of the table, said, "I have greatly desired to eat this Passover with you; for this is the last time I shall eat it, until it be fulfilled by a higher Passover in the new kingdom. Let us drink this wine together for the last time. The wine which we shall drink together when we meet again will be the new wine of the kingdom of God."

We did not know what this meant; but afterward, when we had ceased to be Jews, and had become citizens of the new kingdom of Christ, where all men may be kings and priests unto God, we left behind our Jewish Passover. Then we understood what the Master meant by his saying, "fulfilled." All that was good and true in the old covenant was carried up into something better in the new covenant. The bodily rest of the Jewish sabbath was fulfilled in the rest of the heart at peace with God. The grateful thanksgiving of the Passover for Jewish deliverance was fulfilled

in our constant gratitude to God, who had shown us that all men can be saved from evil, and that death and hell shall be cast into the lake of fire. We needed not to kill innocent lambs by thousands every year; for we had our one innocent Lamb, Christ *our* Passover, a Lamb slain in the counsel of God from the foundation of the world.

Life and Times of Jesus, as Related by Thomas Didymus, James Freeman Clarke, p. 376.

His Only Passover Sacrifice

So far as appears, or we have reason to infer, this Passover was the only sacrifice ever offered by Jesus Himself. We remember indeed, the first sacrifice of the Virgin Mother at her purification. But that was *hers*. If Christ was in Jerusalem at any Passover before His public ministry began, He would, of course, have been a guest at some table, not the head of a company (which must consist of at least ten persons). Hence, He would not have been the offerer of the paschal lamb. And of the three Passovers since His public ministry had begun, at the first His twelve apostles had not been gathered, so that He could not have appeared as the head of a company; while at the second He was not in Jerusalem but in the utmost parts of Galilee, in the borderland of Tyre and Sidon, where, of course, no sacrifice could be brought. Thus, the first, the last, the only sacrifice which Jesus offered was that in which, symbolically, He offered Himself.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 490.

Striving For the Best Places

And there arose also among them a contention, which of them was accounted to be the greater.—LUKE xxii. 24.

The strife probably began when the disciples were assembling in the upper room and were about to take their places at the table. Even in this most solemn hour, more solemn than they realized, there arose a contention among the disciples as to who should be the greatest, probably with reference to the places of honor and nearness to Jesus, with an outlook toward the highest places in the new kingdom which was soon to begin. Also, because no one was willing to take upon himself the servile duty of washing the travel-soiled feet of the company.

It is quite possible that those sought the best places who had received unusual honors, as the three who had been selected for the Transfiguration, Peter, with the keys, Judas, the treasurer, James and John, who had asked to be nearest the king. But, except in Judas' case, we may be sure that the best of motives were mingled in very large proportions with the unworthy ones, and that they wanted to be near him whom they loved, and to be useful in the work of the kingdom.

Select Notes on the International Lessons for 1901, F. N. Peloubet, D. D., p. 60.

Judas Obtained the Chief Seat—above the Master!

St. John . . . opens his narrative with this notice: "And during supper, the devil having already cast *it* into his heart, that Judas Iscariot, the son of Simon, shall betray Him." For, although the words form a general introduction to what follows, and refer to the entrance of Satan into the heart of Judas on the previous afternoon, when he sold his Master to the Sanhedrists, they are not without special significance as placed in connection with the Supper. But we are not left to general conjecture in regard to the influence of Judas in this strife. There is, we believe, ample evidence that he not only claimed, but actually obtained, the chief seat at the table next to the Lord. This . . . was not, as is generally believed, at the right, but at the left of Christ, not below, but above Him, on the couches or pillows on which they reclined.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 493.

A Picture of Their Arrangement at Table

From the Gospel narratives we infer, that St. John must have reclined next to Jesus, on His right hand, since otherwise he could not have leaned back on His bosom. This, as we shall presently show, would be at one end—the head of the table, or, to be more precise, at one end of the couches. For, dismissing all conventional ideas, we must think of it as a low Eastern table.

In the Talmud, the table of the disciples of the sages is described as two parts covered with a cloth, the other third being left bare for the dishes to stand on. There is evidence that this part of the table was outside the circle of those who were ranged

around it. Occasionally a ring was fixed in it, by which the table was suspended above the ground, so as to preserve it from any possible Levitical defilement.

During the paschal supper, it was the custom to remove the table at one part of the service; or, if this be deemed a later arrangement, the dishes at least would be taken off and put on again. This would render it necessary that the end of the table should protrude beyond the line of guests who reclined around it. For, as already repeatedly stated, it was the custom to recline at table, . . . each guest occupying a separate divan or pillow. It would, therefore, have been impossible to place or remove anything from the table from behind the guests.

Hence, as a matter of necessity, the free end of the table, which was not covered with a cloth, would protrude beyond the line of those who reclined around it. We can now form a picture of the arrangement. Around a low Eastern table, oval or rather elongated, two parts covered with a cloth, and standing or else suspended, the single divans or pillows are ranged in the form of an elongated horseshoe, leaving free one end of the table, somewhat as in the accompanying [diagram]. Here A represents the table, B B respectively the ends of the two rows of single divans on which each guest reclines on his left side, with his head (C) nearest the table, and his feet (D) stretching back towards the ground.

The Life and Times of Jesus the Messiah. Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 493.

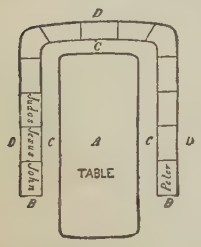


Diagram from *The Life and Times of Jesus the Messiah*, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 494.

An Illustrated Lesson in Humility

[Jesus] rose from supper and laid aside his garments; and he took a towel and girded himself.

Then he poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded.

So he came to Simon Peter. He said to him, "Lord, dost *thou* wash my feet?"

Jesus answered and said to him, "What I do thou knowest not now; but thou shalt understand hereafter."

Peter said to him, "Thou shalt never wash *my* feet."

Jesus answered him, "If I wash thee not, thou hast no part with me."

Simon Peter said to him, "Lord, not my feet only, but also my hands and my head."

Jesus said to him, "He that is bathed needs not to wash, but is clean every whit: and you are clean, but not all."

For he knew him that should betray him; therefore said he, "You are not all clean."

So when he had washed their feet and taken his garments, and reclined again, he said to them, "Do you know what I have done to you? You call me Teacher and Lord: and you say well, for so I am. If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you.

"Truly indeed, I say to you, a slave is not greater than his lord; neither an apostle greater than he that sent him. If you know these things, blessed are you if you do them."

John xiii. 4–17. Rendered into modern speech.

And he said to them,

The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors.

But *you* shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For which is greater, he that reclines at meat, or he that serves. But you are they that have continued with me in my temptations; I appoint to you, even as my father appointed to me, a kingdom, that you may eat and drink at my table in my kingdom; and you shall sit on thrones judging the twelve tribes of Israel.

Luke xxii. 25–30. American Revision, using Marginals and other authorities.

"He That Is Greatest, Let Him Be the Servant!"

From these words, . . . which Christ spake to Peter: "If I wash thee not, thou hast no part in me," it is not to be understood that Christ, at the same time, baptized his disciples; for in

John iv, it is clearly expressed that he himself baptized none, but that his disciples, at his command, baptized each other. Neither did the Lord speak these words only of water washing, but of spiritual washing, through which he, and none other, washes and cleanses Peter, the other disciples, and all true believers, from their sins, and justifies and saves them; as if he would say: I am the true bather, therefore if I wash thee not, Peter, thou remainest unclean, and dead in thy sins.

The reason that Christ washed not his own, but his disciples' feet, whereas the high-priest in the law washed not others' but his own, was this: the high-priest in the law was unclean, and a sinner like other men, therefore he washed his own feet, and offered not only for the sins of the people, but also for his own. But our everlasting High Priest is holy, innocent, unstained, and separate from sin; therefore it was needless for him to wash his feet, but he washed and cleansed us, through his blood, from all our sins.

Moreover, by this his washing of feet he would show, that his new kingdom which he would establish should be no temporal and outward kingdom, where respect of persons was to be held, as in Moses' kingdom, one higher and greater than the other, but where one should serve another in humility, as he says: "He that is greatest among you, let him be your servant;" which he himself showed by this example, as he says, . . "If I your Lord and Master have washed your feet, then ye ought to wash one another's feet."

The Table Talk of Martin Luther, Translated and edited by William Hazlitt, Esq., p. 98.

What Was the Idea of God in This?

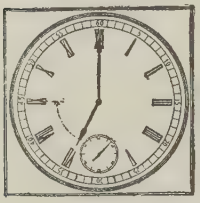
"Whosoever will be chief among you, let him be your servant." And is there, in all the gospel, any emblematic act more sublime than that final attempt, at the last sorrowful supper, of our Lord to impress upon his disciples the meaning of his mission? We can hear the amazed cry of Peter, "Lord, dost thou wash my feet?" and Jesus saying to him, "What I do thou knowest not now, but thou shalt know hereafter." He, the Messiah, washing their feet! Incomprehensible! What was the idea of God conveyed in this act?

Modern Government and Christianity, Winston Churchill, *Atlantic Monthly*, Vol. CXX, No. 1, January, 1912, p. 16.

"One of You Shall Betray Me!"

When Jesus had thus said, he was troubled in the spirit, and testified, saying: Verily, verily, I say to you, that one of you shall betray me.

John xiii. 21. Revised Version, using Marginals and ancient authorities.



From *Peloubet's Select Notes on the International Lessons for 1901*, p. 62.

Anything Seemed Possible Then

"Verily, verily, I say unto you, that *one of you* shall betray me!" That night *all*, even the best beloved, were to forsake Him, but it was not *that;* that night even the boldest-hearted was to deny Him with oaths, but it was not *that;* nay, but one of them was to *betray* Him. Already a deep unspeakable sadness had fallen over the sacred meal. Like the sombre and threatening crimson that intermingles with the colours of sunset, a dark omen seemed to be overshadowing them—a shapeless presentiment of evil—an unspoken sense of dread. If all their hopes were to be thus blighted—if at this very Passover, He for whom they had given up all, and who had been to them all in all, was indeed to be betrayed by one of themselves to an unpitied and ignominious end—if *this* were possible, *anything* seemed possible. Their hearts were troubled. All their want of nobility, all their failure in love, all the depth of their selfishness, all the weakness of their faith—

> "Every evil thought they ever thought,
> And every evil word they ever said,
> And every evil thing they ever did,"

all crowded upon their memories, and made their consciousness afraid. *None* of them seemed safe from anything, and each read his own self-distrust in his brother disciple's eye.

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. II, p. 285.

"Is It I, Rabbi?"

And they were exceeding sorrowful, and every one began to say to him, Is it I, Lord?

And he answered and said, He that dipped his hand with me in the dish, the same shall betray me.

The Son of man is going, even as it is written of him: but woe to that man through whom the Son of man is betrayed! It would have been good for that man if he had not been born.

And Judas, who betrayed him, answered and said, Is it I, Rabbi?

He said to him,

Thou hast said!

Matthew xxvi. 22–25. Revised Version, using Marginals, etc.

Judas Went out

There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him and said to him, "Tell us who it is that he is talking about."

Leaning back, as he was on Jesus' breast, he said to him, "Lord, who is it?"

Jesus therefore answered, "It is he for whom I shall dip the sop, and give it to him."

So when he had dipped the sop he took and gave it to Judas, the son of Simon Iscariot.

And after the sop then Satan entered into him.

Jesus therefore said to him, "What thou doest, do quickly."

Now no one at the table knew for what intent he spoke this to him. For some thought because Judas had the box, that Jesus said to him, "Buy what things we have need of for the feast;" or, that he should give something to the poor.

Then he, having received the sop, went out immediately; and it was night.

John xiii. 23–30. Revised Version, using Marginals, ancient authorities, etc.

"And It Was Night"

After all the rest had sunk into silence, there grated upon the Saviour's ear that hoarse untimely whisper, in all the bitterness of its defiant mockery—not asking, as the rest had asked, in loving reverence, "*Lord*, is it I?" but with the cold formal title, "*Rabbi*, is it I?"

Then that low unreproachful answer, "Thou hast said," sealed his guilt. The rest did not hear it; it was probably caught by

Peter and John alone; and Judas ate the sop which Jesus had given him, and after the sop Satan entered into him.

As all the winds, on some night of storm, riot and howl through the rent walls of some desecrated shrine, so through the ruined life of Judas envy and avarice, and hatred and ingratitude were rushing all at once. In that bewildering chaos of a soul spotted with mortal guilt, the Satanic had triumphed over the human; in that dark heart earth and hell were thenceforth at one; in that lost soul sin had conceived and brought forth death.

"What thou art doing, do more quickly," said Jesus to him aloud. He knew what the words implied, he knew that they meant, "Thy fell purpose is matured, carry it out with no more of these futile hypocrisies and meaningless delays."

Judas rose from the feast. The innocent-hearted apostles thought that Jesus had bidden him go out and make purchases for to-morrow's Passover, or give something out of the common store which should enable the poor to buy their paschal lamb.

And so from the lighted room, from the holy banquet, from the blessed company, from the presence of his Lord, he went immediately out, and—as the beloved disciple adds, with a shudder of dread significance letting the curtain of darkness fall for ever on that appalling figure—"*and it was night.*"

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. II, p. 288.

Relieved of Some Ghastly Incubus

No sooner had Judas left the room, than, as though they had been relieved of some ghastly incubus, the spirits of the little company revived. The presence of that haunted soul lay with a weight of horror on the heart of his Master, and no sooner had he departed than the sadness of the feast seems to have been sensibly relieved.

The solemn exultation which dilated the soul of their Lord—that joy like the sense of a boundless sunlight behind the earth-born mists—communicated itself to the spirits of His followers. The dull clouds caught the sunset colouring. In sweet and tender communion, perhaps two hours glided away at that quiet banquet.

Now it was that, conscious of the impending separation, and fixed unalterably in His sublime resolve, He opened His heart to the little band of those who loved Him, and spoke among them

those farewell discourses preserved for us by St. John alone, so "rarely mixed of sadness and joys, and studded with mysteries as with emeralds." "Now," He said, as though with a sigh of relief, "now is the Son of Man glorified, and God is glorified in Him."

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. II, p. 293.

The Last Supper Is Made the First

And as they were eating, he took a loaf, and when he had blessed he broke it, and gave it to them and said, Take, this is my body.

And he took a cup, and when he had given thanks, he gave to them: and they all drank of it.

And he said to them, This is my blood of the new testament, which is poured out for many.

Verily I say to you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

Mark xiv. 22-25. Revised Version, using Marginals, and ancient authorities.

Another Wine, Another Feast

So speaking, the Lord commenced that Supper, which in itself was symbol and pledge of what He had just said and promised. The paschal supper began, as always, by the head of the company taking the *first cup*, and speaking over it "the thanksgiving." The form presently in use consists really of two benedictions—the first over the wine, the second for the return of this feast day with all that it implies, and for being preserved once more to witness it.

Turning to the Gospels, the words which follow the record of the benediction on the part of Christ seem to imply that Jesus had, at any rate, so far made use of the ordinary thanksgiving as to speak both these benedictions. . . This we infer from what the Lord added, as He passed the cup round the circle of the disciples. No more, so He told them, would He speak the benediction over the fruit of the vine—not again utter the thanks "over the day," that they had been "preserved alive, sustained, and brought to this season."

Another wine, and at another feast, now awaited Him—that in the future, when the Kingdom would come. It was to be the last

of the old [Passovers]; the first, or rather the symbol and promise, of the new. And so, for the first and last time, did He speak the twofold benediction at the beginning of the Supper.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 496.

Paul's Account of the Lord's Supper

For I received of the Lord that which also I delivered to you, how the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he broke it, and said, "This is my body, which is for you: do this in remembrance of me."

In like manner also the cup, after supper, saying, "This cup is the new covenant in my blood: do this as often as you drink it, in remembrance of me."

For as often as you eat this bread, and drink the cup, you proclaim the Lord's death until he comes.

1 *Corinthians* xi. 23–26. Revised Version, modernised.

What Did Jesus See?

The evening was passing; all too rapidly, all too heavily. Across the countenance of Jesus advanced an immeasurable shadow. He took up the Passover loaf and broke it, with a solemnity so significant that every eye in the room now fastened itself upon him. His low voice faltered a little in the Passover blessing, and when he said:

"This is my body,—broken, and for you. Eat."

He poured the wine into the paschal cups. It ran a deep red in the light of the festal lamps.

"This is my blood," he added; "drink."

In a silence like that of the after world, the group obeyed him.

With bowed heads, with streaming cheeks, with shrinking lips, they ate, they drank; wondering, but asking him no question now.

The cup trembled a little in his hands as he pressed it to the lips of John. In his eyes rested the solitary look of far prevision which his friends had learned to know.

What did he see? Cruciform oak, nails, the point of a spear, then the gush which comes from the heart?

But what did he see? Far down the years quiet groups in holy houses, sitting with bowed heads. . . . With wet eyes, with hushed hearts, those who celebrate this solemnity do think of *him:* they murmur a name,—it is *his;* they melt with tenderness for suffering,—it is *his.*

The feeling that his own race, his own day denied him, the future gives him. Millions offer what the few refused. The true heart of the world will not foreclose its sympathy from this man acquainted with grief.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 346.

Sifting the Disciples

[And the Lord said] "Simon, Simon,—see!—Satan demanded to have you [disciples] for the sifting, as wheat; but I pleaded for thee that thy faith may not fail; and when thou hast turned back, confirm thy brethren."

Luke xxii. 31, 32. A literal rendering.

"Yet a Little While"

Jesus said, "Now is the Son of man glorified, and God is glorified in him; and God shall glorify him in himself, and straightway shall he glorify him.

"Little children, yet a little while I am with you. You shall seek me: and as I said to the Jews, Where I am going, you cannot go; so now I say to you.

"A new commandment I give to you, that you shall love one another; even as I loved you, that you may also love one another. By this all men shall know that you are my disciples, if you have love for one another."

Simon Peter said to him, "Lord, where art thou going?"

Jesus answered, "Where I am going thou canst not follow me now; but thou shalt follow afterwards."

Peter said to him, "Lord, why cannot I follow thee even now? I will lay down my life for thee!"

Jesus answered, "*Wilt* thou lay down thy *life* for me? Truly indeed, I say to thee, the cock shall not crow, till thou hast denied me *three times!*"

John xiii. 31–38. Revised Version, modernised.

Peter Was Sorely Distressed

Peter was sorely distressed at such words. Conscious of his honest love and fidelity, it seemed as if Jesus doubted both. His warm Galilean heart was full. He felt as if his Master spoke of his acting in a way of which he could not believe himself capable. "Lord," said he, "I care not what happens to Thee. I am ready to go with Thee to prison, or to die with Thee, but I will never leave Thee, nor be untrue to Thee."

"Do you think so, Peter?" replied Jesus, with a voice full of tenderness—"I tell you that this very night, before the cock crows the second time, you will thrice deny that you know me."

"If I were to die for it," answered the apostle, "no one will ever hear me deny Thee."

"I can say the same," added all the other apostles.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 444.

"Look! Here Are Two Swords"

And he said to them, "When I sent you out without purse and wallet and shoes, did you need anything?"

And they said, "Nothing."

And he said to them, "But now, he that has a purse, let him take it, and likewise a wallet: and he that has no sword, let him sell his cloak and buy one.

"For I say to you, that this which is written must be fulfilled in me, 'And he was reckoned with transgressors': for that which concerns me has fulfilment."

And they said, "Lord, look! Here are two swords."

And he said to them, "It is enough."

Luke xxii. 35–38. Revised Version, modernised, using Marginals, etc.

How He Happened to Have the Sword

These Galileans, after the custom of their countrymen, had provided themselves with short swords, which they concealed under their upper garment. It was natural for men of their disposition, so imperfectly understanding their Master's teaching, to have taken what might seem to them only a needful precaution in

coming to Jerusalem. At least two of them—among them Peter—now produced swords. But this was not the time to reason with them, and our Lord simply put it aside. Events would only too soon teach them.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 537.

Beautiful Words Broke the Sacred Stillness

With wide, grand eyes gazing out through the windows of the upper chamber of the stone house, he saw these things and spoke not of them. Sacrament was in his silence. He broke it by some of the most beautiful words that ever came from his lips. He began, in a voice hardly above a whisper, to offer to his friends his last directions, to extend his parting benedictions.

The Passover lights burned low, and seemed almost afraid to reveal his face, which melted into dimness, which struggled into form, and wore a wonderful expression. Sobbing was heard about the paschal table. Some hid their faces in their hands, but John wept upon the arm of his Lord. Peter had not moved from the floor where he lay at Jesus' feet.

"Let not your hearts be troubled. Ye believe in God. . . . Believe in me."

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 347.

"Let Not Your Hearts Be Troubled" in the Language of Wycliffe

. Millions of loyal and heroic people, many of whom "wandered about in sheepskins and goatskins, being destitute, afflicted, tormented," have found hope and joy in reading in their own tongue wherein they were born, the comforting words of the Master, before His going away, as found in the fourteenth chapter of John. Here are several extracts from that familiar chapter of comfort and cheer, given in the quaint and rugged language of Wycliffe's second translation:

Be not ȝoure herte afraied, ne drede it; ȝe bileuen in God, and bileue ȝe in me. In the hous of my fadir ben many dwellyngis;

if any thing lesse, Y hadde seid to ȝou, for Y go to make redi to ȝou a place. And if Y go, and make redi to ȝou a place, eftsoones Y come, and Y schal take ȝou to my silf, that where Y am, ȝe be. And whidur Y go, ȝe witen, and ȝe witen the weie. . . . Treuli, treuli, Y seie to ȝou, if a man bileueth in me, also he schal do the werks that Y do; and he schal do grettere werkis than these, for Y go to the fadir. . . . Y schal not leeue ȝou fadirles, Y schal come to ȝou. ȝit a litil, and the world seeth not now me; but ȝe schulen se me, for Y lyue, and ȝe schulen lyue. . . . These thingis Y haue spokun to ȝou, dwellynge among ȝou; but thilke Hooli Goost, the coumfortour, whom the fadir schal sende in my name, he schal teche ȝou alle thingis, what euere thingis Y schal seie to ȝou. Pees Y leeue to ȝou, my pees Y ȝiue to ȝou; not as the world ȝyueth, Y ȝieu to ȝou, be not ȝoure herte affrayed, ne drede it.

The Wonder-Story of the English Bible, Wayne Whipple, from the manuscript.

"I Am Going Back to the Father"

"I have spoken these things to you in parables; but the hour is coming when I will speak to you no longer in allegories, but I will announce to you plainly concerning the Father.

"In that day you shall ask in my name; and I do not say to you that I will beseech the Father for you, for the Father himself loves you, because you have loved me, and have believed that I came out from God. I came out from the Father and have come into the world; I am leaving the world and am going back to the Father."

His disciples say to him, "Lo, now thou art speaking plainly, and art not speaking in a parable. Now we know that thou dost know everything, and hast no need that any man should ask thee. By this we believe that thou didst come forth from God."

Jesus answered them, "Now do you believe? See, the hour is coming, and has come now, that you shall be scattered, each to his own, and you will leave me alone; and yet I am not alone for the Father is with me.

"These things I have told you that you may have peace in me. In the world you have trouble; but be of good courage, I have overcome the world."

John xvi. 25–33. A literal rendering from the Greek.

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"WHITHER I GO YE KNOW, AND THE WAY YE KNOW"

The Prayer of Intercession

These things spake Jesus; and lifting up his eyes to heaven he said,

Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life.

And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ.

I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them; and they received them, and they believed that thou didst send me.

I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine, and thine are mine: and I am glorified in them.

And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are.

While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled.

But now I come to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world.

Sanctify them in the truth: thy word is truth.

As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.

Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me.

And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.

Father, that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

John xvii. 1–26. Revised Version.

The House of the Last Supper

While Jesus and his disciples were eating the Passover in the upper room the family who owned the house were observing the same festival in the living-rooms below. This family consisted of a widow, named Mary, her son John Mark, a large boy almost grown to manhood, and possibly other and younger children of whom we have no knowledge. Our interest centers chiefly in this boy John Mark. He was old enough to be considered the man of the house, yet young enough to be carrying water-pots and performing other services such as women and boys performed in making ready for the Passover. . . .

The Passover supper was ended downstairs and the guests took their departure. Mark gathered all that was left of the Passover lamb—the few shreds of flesh and the bones, which had been unjointed with care that none of them be broken—and burned them in the brazier in the courtyard, and was still standing there watching them being consumed when one of the disciples descended the outer stair and brought down the bones from the lamb that had been eaten upstairs and burned them in like manner; for this was the commandment of Moses, that nothing

of the Passover lamb should remain until morning and that everything left should be consumed by fire; and there was a verse in one of the Psalms which had assumed the character of a divine command among them, "He keepeth all his bones; not one of them is broken."

Mark returned inside and went to bed. His mother had already retired, and he lay down for what was left of the night, but he could not get to sleep. He still heard conversation upstairs. Jesus was talking to his disciples, and now and then they interrupted him with questions. Mark could not distinguish the eager word of Philip, "Lord, show us the Father, and it sufficeth us," nor that of Thomas, "Lord, we know not whither thou goest; and how can we know the way?" But he knew when one of the disciples was asking a question and when Jesus spoke in answer.

Shortly after midnight Jesus and his disciples descended the outer stair and passed into the courtyard. Mark wondered where they were going and what was about to happen. Jerusalem had been so full of inquiry and conjecture and vague rumor, the boy could not help feeling apprehensive.

The Boy Who Ran Away, William E. Barton, D. D., *The Outlook*, November, 1911, p. 664.

Jesus Joining in the Hymn

And when they had sung a hymn they went out unto the mount of Olives.—MATTHEW XXVI. 30.

In the certain ears of peril, in the grip of inevitable death, triumphantly and joyously, the sweet, deep voice of Jesus rang out:

"O, give thanks unto the Lord!
For He is good!"

The shapes of shame and torture flitted into the stone room. Images which froze the blood at his heart huddled between him and the Passover lamps. But he sang on strongly:

"Oh, give thanks unto the Lord God of Heaven,
For His mercy endureth forever!"

The singing penetrated into the open air; the notes of his pathetic voice dropped into the street. Few men had heard

Jesus sing, and the beauty of his tone attracted attention. Twos and threes stopped to listen. Many foreigners, not occupied with the paschal ceremony, were strolling about the city. Groups collected at no great distance from the stone house.

A skulking figure, stealing down the street, waved a Roman guardsman back, and listened with the others. Judas Iscariot drew himself into the shadow of an alley and watched. It was but a few moments after this that the paschal party left the upper chamber and came out into the street.

When the singing had ceased, the groups of listeners scattered. Jesus and the eleven passed apparently unnoticed, and set their faces eastward. Having avoided the Temple area, the party turned northward up the valley of the Kedron.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 349.

Excitement among the Church Authorities

While Jesus was tenderly bidding farewell to His few followers in the upper room, all was bustle and excitement among the Church authorities, now on the track of His blood by the help of Judas.

It was the great holiday of the year at Jerusalem : the week in which, beyond any other time, the whole population gave themselves up to rejoicing. The citizens, from the highest to the lowest, were reaping the great golden harvest of the year from the myriads of pilgrims, and they, on their side, had the excitement of numbers, and novelty, and religious enthusiasm. A mere mountain city, Jerusalem lived by the Temple, either directly or indirectly, and it was now the loadstone that had drawn the whole Jewish world around it.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 471.

So They Came to Gethsemane

So they came to Gethsemane, which is about a mile from the city walls. It was a garden or orchard marked probably by some slight enclosure ; and as it had been a place of frequent resort for Jesus and His followers, we may assume that it belonged to some friendly owner. The name Gethsemane means "the oil-press," and doubtless it was so called from a press to crush the olives yielded

by the countless trees from which the hill derives its designation. . . . The traditional site, venerable and beautiful as it is from the age and size of the grey, gnarled olive-trees, of which one is still known as the Tree of the Agony, is perhaps too public—being, as it always must have been, at the angle formed by the two paths which lead over the summit and shoulder of Olivet—to be regarded as the actual spot. It was more probably one of the secluded hollows at no great distance from it which witnessed that scene of awful and pathetic mystery.

But although the exact spot cannot be determined with certainty, the general position of Gethsemane is clear, and then as now the chequering moonlight, the grey leaves, the dark brown trunks, the soft greensward, the ravine with Olivet towering over it to the eastward and Jerusalem to the west, must have been the main external features of a place which must be regarded with undying interest while Time shall be, as the place where the Saviour of mankind entered alone into the Valley of the Shadow.

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. II, p. 307.

From *Peloubet's Select Notes on the International Lessons for 1901*, p. 69.

XXXII

AGONY, BETRAYAL, ARREST

With lanterns did they seek the Sun.
—*George Herbert.*

A Place Named Gethsemane

And they come to a place named Gethsemane, and he says to his disciples, "Sit here while I pray."

And he takes Peter and James and John with him. And he began to be greatly moved and deeply depressed. And he says to them, "Very sorrowful is my soul—even unto death! Stay here and watch."

And going a little farther, he fell upon the earth and prayed that, if possible, the hour might pass from him.

And he said, "Abba, Father, all things are possible to thee. Take away this cup from me;—but not what *I* will, but what *thou!*"

And he comes and finds them sleeping.

Mark xiv. 32–37. A literal rendering from the Greek.

Pre-eminently His Passion

As regards what is called pre-eminently his passion, the scene of martyrdom that closes his life, it is easy to distinguish a character in it which separates it from all mere human martyrdoms. Thus, it will be observed, that his agony, the scene in which his suffering is bitterest and most evident, is, on human principles, wholly misplaced. It comes before the time, when as yet there is no arrest, and no human prospect that there will be any. He is at large, to go where he pleases, and in perfect outward safety. His disciples have just been gathered round him in a scene of more than family tenderness and affection.

Indeed it is but a very few hours since that he was coming into the city, at the head of a vast procession, followed by loud acclamations, and attended by such honors as may fitly celebrate the inaugural of a king. Yet here, with no bad sign apparent, we

see him plunged into a scene of deepest distress, and racked, in his feeling, with more than mortal agony.

The Character of Jesus, Horace Bushnell, p. 30.

Being in Agony He Prayed

And he withdrew from them about a stone's throw, and falling on his knees, he prayed, saying, "Father if thou art willing to take this cup away from me—but not *my* will but *thine* be done!"

And an angel from heaven appeared strengthening him. And being in agony he prayed the more earnestly. And his sweat became as great drops of blood falling down to the ground. And rising from prayer, he came to his disciples and found them sleeping from grief, and he said to them, "Why are you asleep? Get up and pray not to get into temptation."

Luke xxii. 41–46. A literal rendering from the Greek.

No Fear for Himself Caused His Anguish

Leaving his disciples, Jesus goes a few paces into the darkness. There he falls upon his face; he cries to heaven in his agony. Just when his cause had commenced to move so auspiciously, with the representatives from the world-wide dispersion rallying to him and with an entering wedge among the Jewish ruling class itself, to be trapped in the dark and slain in this fashion—it broke him down! Not fear for himself caused the agony of that Gethsemane moment. He had been born and bred to a life of hardness. Nerve flabbiness was not in his make-up. No bodily shrinking, nor the disgrace of a felon's death, could have wrung from him sweat, "as it were great drops of blood falling down to the ground." His fear was for the stability of his disciples. One of them had already gone over to the enemy. Would it not be thus with them all?

The Call of The Carpenter, Bouck White, p. 176.

"Not Able to Watch One Hour?"

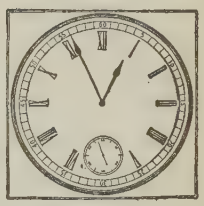
And he says to Peter, "Simon, art thou asleep? Wast thou not able to watch one hour? Watch and pray that you do not go into temptation. Indeed the spirit is willing but the flesh is weak."

And having gone away again he prayed, saying the same thing,

and when he returned he found them asleep again, for their eyes were heavy and they did not know what to answer.

And he comes the third time, and says to them, "Sleep on now and take your rest. It is enough. The hour has come. Lo, the Son of man is delivered into the hands of sinners. Get up, let us go. See! he who is delivering me up has come."

Mark xiv. 37–42. A literal rendering from the Greek.



From *Peloubet's Select Notes on the International Lessons for 1901*, p. 73.

Returning the Third Time

Jesus had just returned from His third prayer, and was rousing His disciples; when He heard the noise of the soldiers and the crowd, and saw their lights approaching. The disappointment, even in His most trusted friends, asleep when they should have watched, and leaving it to Himself to discover Judas and his band, wounded His heart. With keen but gentle irony, therefore, He told them that they might sleep on now and take their rest, if they chose; their watching was no longer needed. His hour had come. Then, speaking in a serious strain, He bade them "rise and go out with Him, for the traitor was at hand."

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 480.

The Loftiest Courage

Men saw Jesus stand on the hill at Nazareth among a crowd of hooting enemies. They saw Him stand calmly in the boat on the stormy midnight lake and never tremble. They saw Him face the gibbering maniac among the tombs. They saw Him set His face toward Jerusalem and go up thither quietly, knowing that there He would be crucified. They said to one another, "See how brave He is. He does not know anything like fear. Behold, what manliness!" And then, full of this enthusiasm, some of them witnessed Gethsemane. They heard Him pray to be released from the approaching pain. They watched Him in the days before Gethsemane, as the horror of the coming death gathered around Him.

"Father, save me from this hour," they heard Him cry. It is

impossible not to believe that their conception of manliness underwent first a shock and then an enlargement, as their Master showed them that sensitiveness to pain is a true and necessary element in the loftiest courage.

The Manliness of Christ, Phillips Brooks, *The Candle of the Lord and Other Sermons*, p. 265.

'Tis Midnight in the Garden Now

(This hymn was written by a man who, like Abraham Lincoln, never went to school more than a few months. W. W.)

'Tis midnight; and on Olive's brow
The star is dimmed that lately shone:
'Tis midnight; in the garden now,
The suffering Saviour prays alone.

'Tis midnight; and from all removed,
The Saviour wrestles lone with fears;
E'en that disciple whom he loved
Heeds not his Master's grief and tears.

'Tis midnight; and for others' guilt
The Man of sorrows weeps in blood;
Yet he that hath in anguish knelt
Is not forsaken by his God.

'Tis midnight; and from ether-plains
Is borne the song that angels know;
Unheard by mortals are the strains
That sweetly soothe the Saviour's woe.

Poems, William Bingham Tappan, *Hymn Studies*, Rev. Charles S. Nutter, p. 89.

"Hail, Rabbi!"—and Kissed Him Much

And while he was speaking, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

Now he that betrayed him had given them a sign, saying, Whomever I shall kiss, that is he: take him.

And straightway he came to Jesus, and said, Hail, Rabbi!—and kissed him much.

Matthew xxvi. 47–49. Revised Version, using Marginals.

From *Peloubet's Select Notes on the International Lessons for 1901*, p. 78.

"Dost Thou Betray the Son of Man?"

And even as Jesus spoke the traitor himself appeared. Overdoing his part—acting in the too-hurried impetuosity of a crime so hideous that he dared not pause to think—he pressed forward into the enclosure, and was in front of all the rest. "Comrade," said Jesus to him as he hurried forward, "the crime for which thou art come"—the sentence seems to have been cut short by the deep agitation of His spirit, nor did Judas return any answer, intent only on giving to his confederates his shameful preconcerted signal. "He whom I kiss," he had said to them, "the same is He. Seize Him at once, and lead Him away safely."

And so, advancing to Jesus with his usual cold title of address, he exclaimed, "Rabbi, Rabbi, hail!" and profaned the sacred cheek of his Master with a kiss of overacted salutation.

"Judas," said Jesus to him, with stern and sad reproach, "dost thou betray the Son of Man with a kiss?"

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. II, p. 318.

Judas Was Afraid

On this occasion the emotion of Gethsemane was upon Him—the rapt sense of victory and of a mind steeled to go through with its purpose—and perhaps there remained on His face some traces of the Agony, which scared the onlookers. It is not necessary to suppose that there was anything preternatural, though part of the terror of His captors may have been the dread lest He should destroy them by a miracle. Evidently Judas was afraid of something of this kind when he said, "Take Him and lead Him away safely."

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 7.

"Whom Are You Looking for?"

Judas then, having received the cohort of soldiers, and officers from the chief priests and the Pharisees, comes thither with lanterns and torches and weapons.

Jesus therefore, knowing all the things that were coming upon him, went forth, and said to them, Whom are you seeking?

They answered him, Jesus of Nazareth.

Jesus said to them, I am he.

And Judas also, who betrayed him, was standing with them.

When therefore he said to them, I am he, they went backward, and fell to the ground.

Again therefore he asked them, Whom are you seeking?

And they said, Jesus of Nazareth.

Jesus answered, I told you that I am he: if therefore you are seeking me, let these go their way: that the word might be fulfilled which he spoke, Of those whom thou hast given me I lost not one.

Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear.

Now the servant's name was Malchus.

Jesus therefore said to Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

John xviii. 3–11. Revised Version, using Marginals, etc.

As a Good Shepherd Stands forth

. . . As a good shepherd stands forth between his flock and danger, so Jesus, when His captors drew nigh, threw Himself between them and His followers. It was partly with this in view that He went so boldly out and concentrated attention on Himself by the challenge, "Whom seek ye?" When they replied, "Jesus of Nazareth," He said, "I am he: if therefore ye seek me, let these go their way."

And the fright into which they were thrown made them forget His followers in their anxiety to secure Himself.

This was as He intended.

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 12.

Taxes Them with Cowardice

Turning to the "chief priests and captains of the Temple, and the elders which were come out against him," Jesus taunts them with their cowardice in coming upon him in the night and for not daring an open challenge in the daytime when the people would be awake and could rally to him:

"When I was daily with you in the Temple, ye stretched forth no hands against me; but this is your hour, and the power of darkness."

His disciples make their escape, apparently at a quiet sugges-

tion to that effect from Jesus—his resourcefulness not forsaking him even now. He himself is taken into custody.

The Call of The Carpenter, Bouck White, p. 177.

Twice Repelled by the Glory of His Person

But there was a divinity upon Him that they could not seize Him at first; but as a wave climbing of a rock is beaten back and scattered into members, till falling down it creeps with gentle waftings, and kisses the feet of the stony mountain, and encircles it: so the soldiers coming at first with a rude attempt, were twice repelled by the glory of His person, till they, falling at His feet, were at last admitted to a seizure of His body.

The History of the Life and Death of Jesus Christ, Jeremy Taylor, Part III, xv, p. 595.

"Excuse Me This Once"

And those around Him, seeing what was going to happen, exclaimed: "Lord, shall we fight with the sword?" And one of them struck the bondman of the high priest and took off his right ear. And in consequence, Jesus said:

"Excuse me this once."

And He touched the man's ear and healed it.

Luke xxii. 49–51. A literal rendering into modern speech.

A Knight among Knaves

In his blinded, blundering way Simon Peter began to brandish a sword he had brought from the supper room. With a clumsy blow he sliced off the ear of Malchus, an upper servant of Caiaphas.

Jesus, whose arms had been seized by the Temple police, gazed sadly upon the wrong done by His too impulsive disciple.

Turning to Peter He reproved him tenderly for his violent rashness.

"Put that sword back in its place," He ordered, "for those who use the sword shall die by the sword."

Then, half reproachfully, half assuringly, He asked them all if they did not know that He could escape if He desired, for instead of twelve frightened followers, He could call down twelve legions —seventy-two thousand—of the angel hosts to rescue Him.

Although He had willingly resigned Himself to this capture, He now wished to repair the wrong which Peter had wrought—for the mistaken apostle's sake, as well as for that of the wounded servant and his wicked master. He could easily have freed His hands from the desperate grasp of the frightened soldiers—or He might have performed the miracle by a word or a look. But He gently removed His arms from their weakening hold as He said with a courteous smile,

"Excuse me this once."

Without knowing why, they let go, and He did one more work of healing before their quailing eyes. Reaching out, He touched and restored the severed ear, then surrendered again to their cruel will the beautiful hands that had never done anything but good. This was the last miraculous act of mercy in the earthly pilgrimage of the sinless Knight "without fear and without reproach."

W. W.

The Naked Young Man

He [Mark] arrived in time to see Judas's kiss of betrayal and Jesus in the hands of the mob. He pressed closer than was altogether prudent—his boyish curiosity and his interest getting the better of his judgment—and before he knew it he was in the outskirts of the mob. Suddenly a rough hand was laid upon him and somebody demanded of him what was his business there. Then in an instant terror overtook him; he wrested himself loose from his captor and ran homeward, leaving the linen sheet in the hands of the man who had seized him. He reached his own home, entered the gate of the courtyard, barred it behind him, listened a moment to be sure he was not pursued, and then crept back to bed, where he panted and shivered until he got his breath, and lay awake until almost morning. In the morning none of the family knew that he had been out, nor did he tell it immediately; but long years afterwards, when he heard the story of that night from Peter and wrote it down as Peter told it to him, he could not refrain from adding these words, which neither Matthew nor Luke thought worth keeping and which few people understood when they read them:

"And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked

body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked."

The Boy Who Ran Away, William E. Barton, D. D., *The Outlook*, November 18, 1911, p. 665.

The Disciples Disappear among the Trees

When Jesus was bound in Gethsemane and led away back to Jerusalem, all His disciples forsook Him and fled. They disappeared, I suppose, among the bushes and trees of the garden and escaped into the surrounding country or wherever they thought they would be safe.

But two of the Twelve—St. Peter and St. John, who tells the story—soon rallied from the first panic and followed, at a distance, the band in whose midst their Master was. Keeping in the shadow of the trees by the roadside, keeping in the shadow of the houses in the streets, they stole after the moving mass. At last, when it got near its destination—the palace of the high priest—they hurried forward; and St. John went in with the crowd; but somehow, probably through irresolution, St. Peter was left outside in the street; and the door was shut.

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 31.

The Jewish Senate Greatly Agitated

The elders of the people—a body equivalent to a Jewish senate—were in [great] agitation respecting Jesus; for they, also, were identified with the preservation of things as they were. One or two of them—Nicodemus, and Joseph of Arimathæa—were secretly in his favour, but they had not moral courage to take his part openly. The names of the rest have perished.

The college of rabbis took an equally vigorous part, but its members at this time can only be guessed, though some who had met the boy Jesus, twenty years before, in the Temple school, doubtless, survived.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 475.

XXXIII

THE GREAT CHURCH TRIAL

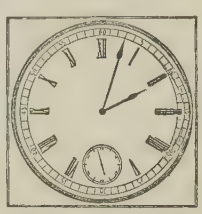
Trial of cruel mockings and scourgings.
—*Hebrews* xi. 36.

Taken before Annas

So the cohort and the military tribune, and the officers of the Jews seized Jesus and bound him, and led him to Annas first; for he was father-in-law to Caiaphas, who was high priest that year.

Now Caiaphas was he that gave counsel to the Jews that it was expedient that one man should die for the people.

John xviii. 12–14. Revised, with Marginals, etc.



From *Peloubet's Select Notes on the International Lessons for 1901*, p. 83.

The Late High Priest

No figure is better known in contemporary Jewish history than that of Annas; no person deemed more fortunate or successful, but none also more generally execrated than the late high priest. He had held the pontificate for only six or seven years; but it was filled by not fewer than five of his sons, by his son-in-law Caiaphas, and by a grandson. And in those days it was, at least for one of Annas' disposition, much better to have been than to be high priest.

He enjoyed all the dignity of the office, and all its influence also, since he was able to promote to it those most closely connected with him. And, while they acted publicly, he really directed affairs, without either the responsibility or the restraints which the office imposed. His influence with the Romans he owed to the religious views which he professed, to his open partisanship of the foreigner, and to his enormous wealth.

The Sadducean Annas was an eminently safe Churchman, not troubled with any special convictions nor with Jewish fanaticism, a pleasant and a useful man also, who was able to furnish his friends in the Prætorium with large sums of money. We have seen what immense revenues the family of Annas must have derived from the Temple booths, and how nefarious and unpopular was the traffic. The names of those bold, licentious, unscrupulous, degenerate sons of Aaron were spoken with whispered curses.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 547.

Through John's Influence Peter Was Admitted

Now Simon Peter and the other disciple followed Jesus. And that disciple was known to the high priest and entered with Jesus into the high priest's court, but Peter stood outside at the door. Therefore the other disciple, who was known to the high priest, went out and spoke to the door-keeper and brought Peter in.

John xviii. 15, 16. A literal rendering from the Greek.

In a Trap

John no doubt, as soon as he got Peter inside the door, hurried away across the court into the hall where Jesus was, to witness the proceedings.

Not so Peter. He was not familiar with the place as John was; and he had the shyness of a plain man at the sight of a great house. Besides, he was under fear of being recognised as a follower of Christ and apprehended. Now also the unlucky blow he had made at Malchus at the gate of Gethsemane had to be paid for, because it greatly increased his chance of detection.

He remained, therefore, just inside the great door, watching from the shadows of the archway what was going on inside, and, without knowing it, himself being watched by the portress from her coigne of vantage. He was ill at ease; for he did not know what to do. He did not dare to go, like John, into the judgment-hall. Perhaps he half wished he could get out into the street again. He was in a trap.

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 34.

"Art Thou One of This Man's Disciples?"

The maid therefore that kept the door said to Peter, Art thou also one of this man's disciples?

He said, I am not.

Now the servants and the officers were standing there, having made a charcoal fire; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

John xviii. 17, 18. Revised, with Marginals, etc.

In Mortal Terror

A fire of wood kindled in the open court in the chilly April night, had attracted all round it, Peter among the rest, by its cheerful blaze. He sat, with weary heart, by the light, wondering what the end would be, and not without alarm for his own safety, in case he should be recognised, and charged with his violence in the garden. Meanwhile, the door-keeper, who, perhaps, had seen him in attendance on Jesus in the Woman's Court of the Temple, sauntered, like others, to the fire, and with a woman's abruptness, after gazing at him steadily, put the question directly to him —

"Art thou, also, one of this man's disciples?"

Confused and off his guard, he said nothing, but she would not let him go.

"Thou, also, wast with Jesus of Galilee," she continued—repeating to those round her, "Certainly this man, also, was with Him."

"Woman," said Peter, stammering out the words in mortal terror for his life, "I do not know Him; I do not know what you mean."

But his conscience was ill at ease, and his fears grew apace. He could no longer hide his confusion, and went off into the darkness of the porch. His inexorable inquisitor would not, however, let him escape. He had hardly come to the light again, after a time, when she once more scanned him, and, determined to justify herself, began to speak of him to the serving men and slaves.

"He *is* one of them. He *was* with Jesus of Nazareth."

Irritated and alarmed, and losing all presence of mind, he repeated his denial with an oath.

"I do not know the man. I am not one of His disciples. I swear I am not."

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 496.

"I Have Spoken Openly to the World"

The high priest therefore asked Jesus of his disciples, and of his teaching.

Jesus answered him, I have spoken openly to the world ; I ever taught in synagogues, and in the temple, where all the Jews come together ; and in secret spoke I nothing. Why askest thou me? Ask them that have heard me, what I spoke to them : behold, these know the things which I said.

And when he had said this, one of the officers standing by struck Jesus with a rod, saying, Answerest thou the high priest so?

Jesus answered him, If I have spoken evil, bear witness of the evil : but if well, why smitest thou me?

Annas therefore sent him bound to Caiaphas the high priest.

John xviii. 19–24. Revised Version, using Marginals, etc.

"Answerest Thou the High Priest So?"

Such then were the feelings of bitter contempt and hatred with which the ex-High Priest assumed the initiative in interrogating Jesus. The fact that he dared not avow them—nay, was forced to keep them wholly out of sight—would only add to the intensity of his bitterness. Even his method of procedure seems to have been as wholly illegal as was his assumption, in such a place and at such an hour, of any legal function whatever. Anxious, at all hazards, to trump up some available charge of secret sedition, or of unorthodox teaching, he questioned Jesus of His disciples and of His doctrine. The answer, for all its calmness, involved a deep reproof.

"*I* have spoken openly to the world ; *I* ever taught in the synagogue and in the Temple, where all the Jews come together, and in secret I said nothing. Why askest thou *me?* Ask those who

have heard me what I said to them. Lo! these"—pointing, perhaps to the bystanders—"know what I said to them."

The emphatic repetition of the "I," and its unusually significant position at the end of the sentence, show that a contrast was intended; as though He had said, "This midnight, this sedition, this secrecy, this indecent mockery of justice, are *yours*, not *mine*. There has never been anything [hidden] in my doctrine; never anything to conceal in my actions; no hole-and-corner plots among my followers. But thou? and thine?" Even the minions of Annas felt the false position of their master under this calm rebuke; they felt that before the transparent innocence of this youthful Rabbi of Nazareth the hoary hypocrisy of the crafty Sadducee was abashed.

"Answerest thou the High Priest so?" said one of them with a burst of illegal insolence; and then, unreproved by this priestly violator of justice, he profaned with the first infamous blow the sacred face of Christ.

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. II, p. 335.

Scouring the City to Get Their Senate Together

It allowed time . to get together the Sanhedrin. Messengers were dispatched to scour the city for the members at the midnight hour, because the case was urgent and could not brook delay. None knew what might happen if the multitude, when it woke in the morning, found the popular Teacher in the hands of His unpopular enemies. But, if the trial were all over before daybreak and Jesus already in the strong hands of the Romans before the multitude had learnt that anything was going on, there would be nothing to fear. So the Sanhedrin was assembled under cloud of night; and the proceedings went forward in the small hours of the morning in the house of Caiaphas, to which Jesus had been removed.

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 19.

The False Witnesses Disagree

And they led Jesus away to the high priest, and there came together with him all the chief priests and elders and the scribes.

And Peter had followed him afar off, even within, into the court

of the high priest; and he was sitting with the officers, and warming himself in the light of the fire.

Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not.

For many bore false witness against him, and their evidence agreed not together.

And there stood up certain ones, and bore false witness against him, saying, We heard him say, I will destroy this sanctuary that is made with hands, and in three days I will build another without hands.

And not even so did their witness agree together.

And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it that these witness against thee?

But he held his peace, and answered nothing.

Mark xiv. 53–61. Revised Version, using Marginals, etc.

That Majestic Silence

But that majestic silence troubled, thwarted, confounded, maddened them. It weighed them down for the moment with an incubus of intolerable self-condemnation. They felt, before that silence, as if *they* were the culprits, He the judge. And as every poisoned arrow of their carefully provided perjuries fell harmless at His feet, as though blunted on the diamond shield of His white innocence, they began to fear lest, after all, their thirst for His blood would go unslaked, and their whole plot fail. Were they to be conquered by the feebleness of their own weapons, without His stirring a finger, or uttering a word? Was this Prophet of Nazareth to prevail against *them*, merely for the lack of a few consistent lies? Was His life charmed even against calumny confirmed by oaths? It was intolerable.

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. II, p. 340.

"Art Thou the Christ?"

Again the high priest asked him, and said to him, Art thou the Christ, the Son of the Blessed?

And Jesus said, I am: and you shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven.

And the high priest rent his clothes, and said, What further

need have we of witnesses? You have heard the blasphemy: what do you think?

And they all condemned him as deserving death.

Mark xiv. 61–64. Revised Version, with Marginals, etc.

"Thou Hast Said!"

Jesus saith unto him, Thou hast said.—MATTHEW xxvi. 64.

Jesus had been standing before the domineering high priest, as that blustering prelate's judge and accuser. When Caiaphas, instead of asking Him to plead guilty or not guilty of the charge against Him, demanded with the most solemn oath, whether He really was the world-expected Messiah, the Son of God, Jesus's answer, "You have said it," was a revelation. It was as if the Accused had answered: "In spite of yourself you have confessed it. Right here before the assembled Senate you have given me my rightful title, for that is who I AM!"

W. W.

Reverberating down the Ages

How this great confession lifts the whole scene! We see no longer these small men and their sordid proceedings; but the Son of man bearing witness to Himself in the audience of the universe. How little we care now what the Jewish judges will say about Him! This great confession reverberates down the ages, and the heart of the world, as it hears it from His lips, says, Amen.

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 26.

Caiaphas Played His Part Well

Caiaphas played his part well. Quivering with passion, and triumphant at his success, he forgot the practised coldness of the Sadducee, and once more springing from his couch with well-feigned horror at the words of Jesus, though they were precisely what he wished, rent the bosom of his priestly robe of fine linen, as if it were too narrow to let him breathe, after hearing such blasphemy. He forgot that it was the worst of blasphemy for his own lips to use the name of Jehovah as a mere cloak for crime and wickedness!

Jesus had spoken with the calmness of truth and innocence. He had applied to Himself words of Daniel, and of the Psalms, universally understood of the Messiah, and had predicted His sitting henceforth with Jehovah on the throne of heaven, and

descending in divine majesty to judge the earth, though, while He spoke, He was at the very threshold of a shameful death.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 494.

"Blasphemy! He Is a Man of Death!"

Now, at this awful, decisive moment, when death was near—when, humanly speaking, nothing could be gained, everything must be lost, by the avowal—there thrilled through all the ages—thrilled through that Eternity, which is the synchronism of all the future, and all the present, and all the past—the solemn answer, "I AM; *and ye shall see the Son of Man sitting on the right hand of power, and coming with the clouds of heaven.*" In that answer the thunder rolled—a thunder louder than at Sinai, though the ears of the cynic and the Sadducee heard it not then, nor hear it now. In overacted and ill-omened horror, the unjust judge who had thus supplemented the failure of the perjuries which he had vainly sought—the false High Priest rending his linen robes before the True—demanded of the assembly His instant condemnation.

"Blasphemy!" he exclaimed; "what further need have we of witnesses? See, *now* ye heard his blasphemy! What is your decision?" And with the confused tumultuous cry, "He is . . . a man of death!"

"Guilty of death!" the dark conclave was broken up, and the second stage of the trial of Jesus was over.

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. II, p. 342.

"Man, I Don't Know What You're Talking about!"

And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them.

And a certain maid seeing him as he sat in the light of the fire, and looking stedfastly upon him, said, This man also was with him.

But he denied, saying, Woman, I know him not.

And after a little while another saw him, and said, Thou also art one of them.

But Peter said, Man, I am not.

And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him: for he is a Galilean.

But Peter said, Man, I know not what thou sayest.

And immediately, while he was speaking, the cock crew.
And the Lord turned and looked upon Peter.
And Peter remembered the word of the Lord, how that he said to him, Before the cock crow this day, thou shalt deny me thrice.
And he went out, and wept bitterly.

Luke xxii. 55–62. Revised Version, using Marginals, etc.

Stung with Unutterable Anguish

As Jesus stepped down out of the hall into the courtyard, His ear had caught the accents of His disciple, and stung with unutterable anguish, He turned quickly round in the direction whence the sounds proceeded. At the same moment Peter turned, and they looked one another full in the face. Jesus did not speak; for a single syllable, even of surprise, would have betrayed His disciple. Nor could He linger; for the soldiers were hurrying Him on. But for a single instant their eyes met, and soul looked into soul.

Who shall say what was in that look of Christ? There may be a world in a look. It may be more eloquent than a whole volume of words. It may reveal far more than the lips can ever utter. One soul may give itself away to another in a look. A look may beatify or plunge in the depths of despair.

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 40.

The Saviour Looked on Peter

The Saviour looked on Peter. Ay, no word,
No gesture of reproach; the heavens serene,
Though heavy with armed justice, did not lean
Their thunders that way; the forsaken Lord
Looked only on the traitor. None record
What that look was, none guess; for those who have seen
Wronged lovers loving through a death-pang keen,
Or pale-cheeked martyrs smiling to a sword,
Have missed Jehovah at the judgment-call.
And Peter, from the height of blasphemy,—
"I never knew this man"—did quail and fall
As knowing straight that God, and turnèd free
And went out speechless from the face of all,
And filled the silence, weeping bitterly.

Sonnets, Elizabeth Barrett Browning, *Mrs. Browning's Complete Poetical Works*, p. 359.

The Remorse of Judas

Then Judas, who betrayed him, when he saw that he was condemned, repented and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood.

But they said, What is that to us? see thou to it.

And he threw down the pieces of silver in the sanctuary, and departed; and he went away and hanged himself.

And the chief priests took the pieces of silver, and said, It is not lawful to put them into the sacred treasury, since it is the price of blood.

And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The Field of Blood unto this day.

Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him whom they priced, on the part of the sons of Israel; and they gave them for the potter's field, as the Lord appointed me.

Matthew xxvii. 3–10. Revised Version, using Marginals, etc.

"I Have Sinned, He Is Innocent!"

. . . "All left him to his fate,
Not one dared own that he was a follower —
Not one gave witness for him of them all.
Stop! When I say not one of them, I mean
No one but Judas—Judas whom they call
The traitor—who betrayed him to his death.
He rushed into the council-hall and cried,
'"Tis I have sinned—Christus is innocent.'"

A Roman Lawyer in Jerusalem, William Wetmore Story, *In Defence of Judas*, p. 11.

Peter Never Slept Past the Hour of His Shame

He lived to be an old man, but it has been said of Simon Peter that never, from that dawn to his last, could he sleep past the hour that had known his shame; but rising from his bed, while the cocks called through the valleys, he prayed forgiveness for his sin, and found it.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 374.

"Prophesy! Who Struck Thee?"

And the men that held Jesus mocked him, and beat him. And they blindfolded him, and asked him, saying, Prophesy: who is he that struck thee?

And many other things did they speak against him, reviling him.

Luke xxii. 63–65. Revised Version, using Marginals, etc.

The Judges Separated for an Hour or Two of Sleep

Meanwhile, Jesus was left in charge of the rough Temple police, while the judges separated for an hour or two of sleep. There was nothing, now, to restrain the coarse natures to whom the condemned prisoner had been consigned. One under sentence of death was always, in these rough ages, the sport and mockery of his guards, and those in charge of Jesus, made worse than common by the example of the judges, vented their cruelty on Him with the coarsest brutality. Their passions, indeed, intensified their bitterness, for they were fierce Jewish bigots. He was to die as a false prophet, and as such they treated Him, racking their ingenuity to invent insult and injury.

Having blindfolded Him, some struck Him violently on the head with their fists, or perhaps with the vine-stick, which Roman centurions and other officials carried as their sign of rank, and were wont to use on the face or head of the soldiers; for some of the captors of Jesus had such staves with them—others struck Him with their open hands, while still others, adding the greatest indignity an Oriental could offer, spat in His face; crying, as they insulted and tortured Him—"Prophesy to us, thou Messiah, who was it that did it?"

The hands they had bound had healed the sick, and raised the dead; the lips they smote had calmed the winds and the waves. One word, and the splendours of the Mount of Transfiguration would have filled the chamber; one word, and the menials now sporting with Him at their will would have perished. But, as He had begun and continued, He would end—as self-restrained in the use of His awful powers on His own behalf as if He had been the most helpless of men. Divine patience and infinite love knew no wearying. He had but to will it and walk free, but He came to die for man, and He would not shrink from doing so.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 495.

They Disagreed among Themselves

Caiaphas, as ruling high priest, was president of the Sanhedrin, before which Jesus was tried. A legal meeting of this court could not be held before sunrise, perhaps about six o'clock. But there were many of its members already on the spot, who had been drawn together by their interest in the case. They were eager to get to work, both to gratify their own dislike to Him and to prevent the interference of the populace with their proceedings.

Accordingly they resolved to hold an informal meeting at once, at which the accusation, evidence and so forth might be put into shape, so that, when the legal hour for opening their doors arrived, there might be nothing to do but to repeat the necessary formalities and carry Him off to the governor. This was done; and, while Jerusalem slept, these eager judges hurried forward their dark designs.

They did not begin, as might have been expected, with a clear statement of the crime with which He was charged. Indeed, it would have been difficult for them to do so, for they were divided among themselves. Many things in His life which the Pharisees regarded as criminal were treated by the Sadducees with indifference; and other acts of His, like the cleansing of the temple, which had enraged the Sadducees, afforded gratification to the Pharisees.

The Life of Jesus Christ, Rev. James Stalker, M. A., p. 128.

Scene of the Temple Trial

Imagine, then, a large room forming one side of the court of an Oriental house, from which it is separated only by a row of pillars, so that what is going on in the lighted interior is visible to those outside. The room is semicircular. Round the arc of the semicircle the half-hundred or more members sit on a divan. Caiaphas, the president, occupies a kind of throne in the centre of the opposite wall. In front stands the Accused, facing him, with the jailers on the one side and the witnesses on the other.

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 20.

Before the Sanhedrin

And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes;

and they led him away into their council, saying, If thou art the Christ, tell us.

But he said to them, If I tell you, you will not believe : and if I ask you, you will not answer. But from henceforth shall the Son of man be seated at the right hand of the power of God.

And they all said, Art thou then the Son of God?

And he said to them, You say it because I am.

And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

Luke xxii. 66–71. Revised Version, using Marginals, etc.

Leading Their Own Messiah in Chains

And they bound him, and led him away, and delivered him up to Pilate the governor.—MATTHEW xxvii. 2.

What a spectacle was that! The heads of the Jewish nation leading their own Messiah in chains to deliver Him up to a Gentile governor, with the petition that He should be put to death! Shades of the heroes and the prophets, who loved this nation and boasted of it and foretold its glorious fate, the hour of destiny has come, and this is the result!

It was an act of national suicide. But was it not more? Was it not the frustration of the purpose and the promise of God?

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 48.

XXXIV

SUFFERED UNDER PONTIUS PILATE

The head that once was crowned with thorns
Is crowned with glory now.

—*Thomas Kelly.*

That Morning in the Praetorium

" Accursed morn !—more in my thoughts than Rome!
When Sanhedrists and priests, with Caiaphas
To lead the learnèd rabble, broke my sleep,
And brought, that I should doom him, that one man
Whom, of all Jews, I hated not, nor scorned.
And when I asked ' What accusation
Have ye against this one ? ' and bade them judge
According to their law (which—under Rome—
Held no more power to kill), they, wanting blood,
Must have me hear how he perverted minds,
Decried our tax, would pull the Temple down,
And make himself a king."

The Light of the World, Sir Edwin Arnold, K. C. I. E., C. S. I., p. 69.

Pilate Knew Them Well

Pilate understood perfectly well with whom he was dealing. He could only be amused with their zeal for the payment of the Roman tribute. One of the Evangelists says, " He knew that for envy they had delivered Him." How far he was already acquainted with the career of Jesus we cannot tell. He had been governor all the time of the movement inaugurated by the Baptist and continued by Christ, and he can hardly have remained in entire ignorance of it. The dream of his wife, which we shall come to soon, seems to prove that Jesus had already been a theme of conversation in the palace; and perhaps the tedium of a visit to Jerusalem may have been relieved for the governor and his wife by the story of the young Enthusiast who was bearding the fanatic priests. Pilate displays, all through, a real interest in Jesus and a genuine respect.

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 53.

Wm. Hole

"WHY, WHAT HAS HE DONE?"

"What Accusation Do You Bring against This Man?"

They lead Jesus therefore from Caiaphas into the Prætorium: and it was early; and they themselves entered not into the palace, that they might not be defiled, but might eat the passover.

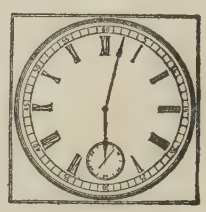
Pilate therefore went out to them, and said, What accusation do you bring against this man?

They answered and said to him, If this man were not an evil-doer, we should not have delivered him up to thee.

Pilate therefore said to them, Take him yourselves, and judge him according to your law.

The Jews said to him, It is not lawful for us to put any man to death: that the word of Jesus might be fulfilled, which he spoke, signifying by what manner of death he should die.

John xviii. 28–32. Revised, using Marginals, etc.



From *Peloubet's Notes on the Internationals Lessons for 1901*, p. 91.

"If He Were Not a Great Offender We Would Not Deliver Him up to You"

Pilate, having taken his seat, began the proceedings by formally asking Caiaphas and his colleagues what accusation they had against the prisoner.

"If He had not been a great offender," replied Caiaphas, as spokesman, "we would not have delivered Him up to thee. We have power enough to punish ordinary offenders by our own laws, but this man's crime goes beyond our powers in the punishment it demands, and, therefore, we have handed Him over to you. That we have done so, I submit, is proof that He deserves death. The presence of myself, the high priest, and of the notables of the nation, as His accusers, may suffice to prove the blackness of His guilt."

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 503.

Sent over to Herod's Palace

And Pilate said to the chief priests and the multitudes, I find no fault in this man.

But they were the more urgent, saying, He stirs up the people, teaching throughout all Judea, and beginning from Galilee even to this place.

But when Pilate heard it, he asked whether the man were a Galilean.

And when he knew that he was of Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem in these days.

Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him. And he questioned him in many words; but he answered nothing.

And the chief priests and the scribes stood, vehemently accusing him.

And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate.

And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

Luke xxiii. 4–12. Revised Version, etc.

Herod Treated Jesus as if He Were a Juggler

Such was Herod's estimate of Christ. He put Him on the level of a new dancer or singer; he looked on His miracles as a species of conjuring or magic; and he expected from Him the same entertainment as he might have obtained from any wandering professor of magical arts.

At once he addressed Him in the friendliest manner and questioned Him in many words. Apparently he quite forgot the purpose for which Pilate had sent Him. He did not even wait for any replies, but went rambling on. He had thought much about religion, and he wished Jesus to know it. He had theories to ventilate, puzzles to propound, remarks to make. A man who has no religion may yet have a great deal to say about religion; and there are people who like far better to hear themselves talking than to listen to any speaker, however wise. No mouth is more voluble than that of a characterless man of feeling.

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 68.

Remained Silent That the Baptist Might Be Heard

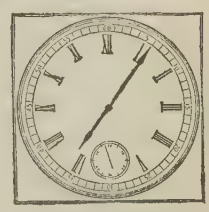
It may be thought that Jesus ought to have spoken to Herod—that He missed an opportunity. Ought He not to have appealed to his conscience and attempted to rouse him to a sense of his sin? To this I answer that His silence was itself this appeal. Had there been a spark of conscience left in Herod, those eyes looking him through and through, and that divine dignity measuring and weighing him, would have caused his sins to rise up out of the grave and overwhelm him. Jesus was silent, that the voice of the dead Baptist might be heard.

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 72.

Back to Pilate

And Pilate called together the chief priests and the rulers and the people, and said to them, "You brought to me this man, as one that perverts the people: and, behold, I, having examined him before you, found no fault in this man touching those things of which you accuse him: no, nor yet Herod: for he sent him back to us; and behold, nothing punishable by death has been done by him. I will therefore chastise him, and release him."

Luke xxiii. 13–16. Revised Version, using modern form.



From *Peloubet's Select Notes on the International Lessons for 1901*, p. 93.

A Crowd Had Gathered Meanwhile

Up to this point the actors assembled on the stage of Christ's trial were comparatively few. It had been the express desire of the Jewish authorities to hurry the case through before the populace of the city and the crowds of Passover strangers got wind of it. The proceedings had accordingly gone forward all night; and it was still early morning. As Jesus was led through the streets to Herod and back, accompanied by so many of the principal citizens, no doubt a considerable number must have gathered. But now circumstances brought a great multitude on the scene.

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 82.

Cross-questioned in Private by Pilate

Pilate therefore entered again into the Prætorium, and called to Jesus, and said to him, Art thou the King of the Jews?

Jesus answered, Sayest thou this of thyself, or did others tell thee concerning me?

Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee to me: what hast thou done?

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my officers fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Pilate therefore said to him, Art thou a king then?

Jesus answered, Thou sayest it because I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness to the truth. Every one that is of the truth hears my voice.

Pilate said to him, What is truth?

John xviii. 33–38. Revised Version, using Marginals, etc.

"My Kingdom Is Not of This World"

He [Pilate] saw simply a Galilean peasant; not a wild revolutionist nor a hardened criminal. The man seemed perfectly harmless.

"Did you suggest that," answered Jesus quietly, "or have other people said that to you about me?"

"Do you take me for a Jew?" Pilate answered crossly. "It is your countrymen and your own priests that have handed you over to me. What have you been doing, now?"

"My kingdom," said Jesus firmly, "is not one of this world's kingdoms. If it had been, of course my servants would have been fighting to prevent my being handed over to the Jews, but, as it is, my kingdom is nothing of that kind."

"So you are a king after all!" exclaimed Pilate.

"Yes. I am King, as you say," answered Jesus. "I was born for this, I have come into the world for this one thing—to bear witness to the Truth. Everyone who is on the side of Truth hears my voice."

"Truth?" asked Pilate scornfully. "What is that?"
He made up his mind that Jesus was a dreamer.
The Boys' Life of Christ, William Byron Forbush, p. 243.

"What Shall I Do to Jesus Who Is Called the Christ?"

Now at the feast the governor was accustomed to release to the multitude one prisoner, whom they wished.

And they had then a notable prisoner, called Barabbas.

When therefore they were gathered together, Pilate said to them, Whom do you wish that I release to you? Barabbas, or Jesus who is called the Christ?

For he knew that for envy they had delivered him up.

And while he was sitting on the judgment-seat, his wife sent to him, saying, Have nothing to do with that righteous man: for I have suffered many things this day in a dream because of him.

Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus.

But the governor answered and said to them, Which of the two is it your will that I release to you?

And they said, Barabbas.

Pilate said to them, What then shall I do to Jesus who is called the Christ?

They all say, Let him be crucified.

And he said, Why, what evil has he done?

But they cried out exceedingly, saying, Let him be crucified.

So when Pilate saw that he availed nothing, but rather a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man: you see to it!

And all the people answered and said, His blood be on us, and on our children.

Then he released to them Barabbas: but Jesus he scourged and delivered to be crucified.

Matthew xxvii. 15–26. Revised Version, using Marginals, etc.

"Not This Man, but Barabbas!"

Arrived within a few feet of the barrier which divided the judicial precincts from the common hall, Pilate paused. Lifting up

his voice so that it might be heard on the very outskirts of the throng, he addressed himself to the people, at the same time pointing to the regal Figure standing a little way behind him.

"Behold your King!"

Yells of derisive laughter answered him, intermingled with hooting and hisses. Caiaphas smiled disdainfully, and Annas appeared to be convulsed with a paroxysm of silent mirth. Pilate's glance swept over them both with a supreme and measureless scorn. He loathed the Jewish priests, their ritual and their doctrine, and made no secret of his abhorrence. Holding up one hand to enjoin silence he again appealed to the irritated and impatient mob.

"I have examined this man before you," he said, in deliberate far-reaching accents, "and I find in him no fault worthy of death!"

Here he paused, and a sudden hush of stupefaction and surprise fell on the listening crowd. The governor resumed,—

"But ye have a custom that I should release unto you one at the Passover; will ye therefore that I release unto you the 'King of the Jews'?"

A roar of furious denial interrupted and drowned his voice.

"Not this man!"

"Not this man, but Barabbas!"

Barabbas, A Dream of the World's Tragedy, Marie Corelli, p. 36.

A Thrill of Horror through the Heart of Humanity

No. That basin of water washes not the blood of the Galilean from the hands of the Roman Empire, red with world-wide spoliation. It was Rome that put Jesus to death. The Jewish method of capital punishment was by stoning. The assassination of The Carpenter, a deed that has sent a thrill of horror through the heart of humanity ever since, was perpetrated by Rome and by a handful of Romanized renegades among the Jewish privileged class. The hand-washing scene was but Pilate's spectacular—and one likes to believe ineffectual—attempt to restore peace in his family.

The Call of The Carpenter, Bouck White, p. 181.

He Should Have Been Protected from the Jews

Pilate had tried Jesus and found Him innocent; and so he frankly told the members of the Sanhedrin, thereby reversing

their sentence. What ought to have followed? Of course Jesus ought to have been released and, if necessary, protected from the feeling of the Jews.

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 61.

Crowned with Thorns

Then the soldiers of the governor took Jesus into the Prætorium, and gathered around him the whole cohort.

And they stripped him, and put on him a scarlet robe. And they plaited a crown of thorns and put it upon his head, and a reed in his right hand; and they knelt down before him, and mocked him, saying, Hail, King of the Jews!

And they did spit upon him, and took the reed and smote him on the head.

Matthew xxvii. 27–30. Revised Version, using Marginals, etc.

A Mock Coronation

Their horseplay took the form of a mock coronation. They had caught the drift of the trial sufficiently to know that the charge against Jesus was that He pretended to be a king; and lofty pretensions on the part of one who appears to be mean and poor easily lend themselves to ridicule. Besides, in their minds there was perhaps an amused scorn at the thought of a Jew aiming at a sovereignty above that of Cæsar. Foreign soldiers stationed in Palestine cannot have liked the Jews, who hated them so cordially; and this may have given an edge to their scorn of a Jewish pretender.

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 92.

"I Have Power to Crucify Thee"

And Pilate went out again, and said to them, "Behold, I bring him out to you, that you may know that I find no crime in him."

Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate said to them, "Behold, the man!"

When therefore the chief priests and the officers saw him, they cried out, saying, "Crucify!"—"Crucify!"—

Pilate said to them, "Take him yourselves, and crucify him: for I find no crime in him."

The Jews answered him, "We have a law, and by that law he ought to die, because he made himself the Son of God."

When Pilate therefore heard this saying, he was the more afraid; and he entered the palace again, and said to Jesus, "Whence art thou?"

But Jesus gave him no answer.

Pilate therefore said to him, "Speakest thou not to me? knowest thou not that I have authority to release thee, and have power to crucify thee?"

Jesus answered him, "Thou wouldest have no authority against me, except it were given thee from above: therefore he that delivered me to thee has greater sin."

John xix. 4–11. Revised Version, with Marginals and other authorities.

"Behold the Man!"

I see One bearing human pain, His cross, in mortal test,
A Knight without reproach or stain, a crown of thorns His crest;
O waiting world, "Behold the Man!"—of all mankind the best—
The Son of man and God.

W. W.

What a Sight It Was!

If Pilate actually placed the two Jesuses side by side on his platform, what a sight it was! The political desperado, stained with murder, there; the Healer and Teacher, who had gone about continually doing good, the Son of man, the Son of God, here. Now which will you have—Jesus or Barabbas? And the cry came ringing from ten thousand throats, "Barabbas!"

To Jesus what must that have meant! These were the inhabitants of Jerusalem, whom He had longed to gather as a hen gathereth her chickens under her wings; they were the hearers of His words, the subjects of His miracles, the objects of His love; and they prefer to Him a murderer and a robber.

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 84.

"Shall I Crucify Your King?"

Upon this Pilate sought to release him: but the Jews cried out, saying, "If thou release this man, thou art not Cæsar's friend: every one that makes himself a king, opposes Cæsar."

When Pilate therefore heard these words, he brought Jesus out, and sat down upon the judgment-seat at a place called "The Pavement," but in Hebrew, "Gabbatha."

Antonio Ciseri, 1825-

"BEHOLD THE MAN!"

Now it was the Preparation of the Passover: it was about the sixth hour.

And he said to the Jews, "Behold, your King!"

They therefore cried out, "Away with him! away with him! crucify him!"

Pilate said to them, "Shall I crucify your King?"

The chief priests answered, "We have no king but Cæsar."

Then therefore he delivered him to them to be crucified.

John xix. 12–16. Revised, with Marginals and other authorities.

"We Have No King but Caesar!"

There was little more to do. The mind of Pilate was very savage and his heart very sore. He had been beaten and humiliated; and he would gladly inflict some humiliation on his opponents, if he could find a way. He ascended the judgment-seat, "in a place that is called the Pavement, but in the Hebrew, Gabbatha"—an act similar in significance, I suppose, with our judges' habit, before pronouncing a death sentence, of putting on the black cap. Pointing to Jesus, he exclaimed, "Behold your King!" It was as much as to say that he believed this really to be their Messiah —this poor, bleeding, mishandled Man. He was trying to cut them with a taunt. And he succeeded: smarting with pain they shouted, "Away with Him! away with Him! crucify Him!" "What," he proceeded, "shall I crucify your King?" and, borne away with fury, they responded, "We have no king but Cæsar."

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 112.

"The Intermediate Death"

The Evangelists have passed as rapidly as possible over the last scenes of indignity and horror, and we are too thankful to follow their example. Bar-Abbas was at once released. Jesus was handed over to the soldiery to be scourged and crucified, although final and formal judgment had not yet been pronounced.

Indeed, Pilate seems to have hoped that the horrors of the scourging might still move the people to desist from the ferocious cry for the cross. For the same reason we may also hope, that the scourging was not inflicted with the same ferocity as in the

case of Christian martyrs, when, with the object of eliciting the incrimination of others, or else recantation, the scourge of leather thongs was loaded with lead, or armed with spikes and bones, which lacerated back, and chest, and face, till the victim sometimes fell down before the judge a bleeding mass of torn flesh. But, however modified, and without repeating the harrowing realism of a Cicero, scourging was the terrible introduction to crucifixion—"the intermediate death."

Stripped of His clothes, His hands tied and back bent, the Victim would be bound to a column or stake, in front of the Prætorium. The scourging ended, the soldiery would hastily cast upon Him His upper garments, and lead Him back to the Prætorium. Here they called the whole cohort together, and the silent, faint Sufferer became the object of their ribald jesting. From His bleeding body they tore the clothes, and in mockery arrayed Him in scarlet or purple. For crown they wound together thorns, and for scepter they placed in His hand a reed. Then alternately, in mock proclamation they hailed Him King, or worshiped Him as God, and smote Him or heaped on Him other indignities.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 579.

From Indignity to Indignity

To Annas, to Caiaphas, to Pilate, to Herod, and again to Pilate; from indignity to indignity, from torture to torture, had He been hurried all that livelong night, all that morning. All throughout He had borne Himself with a divine majesty, which had awakened alike the deeper feelings of Pilate and the infuriated hatred of the Jews. But if His divinity gave its meaning to His humanity, that humanity gave its true meaning to His voluntary sacrifice. So far, then, from seeking to hide its manifestations, the Evangelists, not indeed needlessly but unhesitatingly, put them forward. Unrefreshed by food or sleep, after the terrible events of that night and morning, while His pallid face bore the blood-marks from the crown of thorns, His mangled body was unable to bear the weight of the cross.

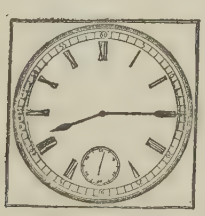
The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 586.

So Solemn That the Very Hour Is Given

He [Pilate] sat down once more in the judgment-seat, outside the Prætorium, in the place called "Pavement," and, from its outlook over the City, "Gabbatha," "The rounded height." So solemn is the transaction that the Evangelist pauses to note once more the day—nay, the very hour, when the process had commenced. It had been the Friday in Passover week, and between six and seven of the morning. And at the close Pilate once more in mockery presented to them Jesus: "Behold your King!" Once more they called for His crucifixion—and, when again challenged, the chief priests burst into the cry, which preceded Pilate's final sentence, to be presently executed: "We have no king but Cæsar!"

With this cry Judaism was, in the person of its representatives, guilty of denial of God, of blasphemy, of apostasy. It committed suicide; and, ever since, has its dead body been carried in show from land to land, and from century to century: to be dead, and to remain dead, till He come a second time, who is the Resurrection and the Life!

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 580.



From *Peloubet's Select Notes on the International Lessons for 1901*, p. 96.

XXXV

THERE THEY CRUCIFIED HIM

Did e'er such love and sorrow meet?
—*Dr. Watts.*

"Go, Soldier, Get Ready the Cross!"

. . . "Go, soldier, get ready the cross!" In some such formula of terrible import Pilate must have given his final order. It was now probably about nine o'clock, and the execution followed immediately upon the judgment. The time required for necessary preparation would not be many minutes, and during this brief pause the soldiers, whose duty it was to see that the sentence was carried out, stripped Jesus of the scarlet war-cloak, now dyed with the yet deeper stains of blood, and clad Him again in His own garments. When the cross had been prepared they laid it—or possibly only one of the beams of it—upon His shoulders, and led Him to the place of punishment.

The nearness of the great feast, the myriads who were present in Jerusalem, made it desirable to seize the opportunity for striking terror into all Jewish malefactors. Two were therefore selected for execution at the same time with Jesus—two brigands and rebels of the lowest stamp. Their crosses were laid upon them, a maniple of soldiers in full armour were marshaled under the command of their centurion, and, amid thousands of spectators, coldly inquisitive or furiously hostile, the procession started on its way.

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. II, p. 392.

Hurried Straight from the Judgment Seat

Persons condemned to death in modern times are allowed a few weeks, or at least days, to prepare for eternity; but Jesus was crucified the same day on which He was condemned. There was a merciful law of Rome in existence at the time, ordaining that ten days should intervene between the passing of a capital sentence and its execution; but either this was not intended for

use in the provinces or Jesus was judged to be outside the scope of its mercy, because He had made Himself a king. At all events He was hurried straight from the judgment-seat to the place of execution, without opportunity for preparation or farewells.

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 130.

The Cross Too Horrible for a Roman Even to Think of

Death by the cross was the most terrible and the most dreaded and shameful punishment of antiquity—a punishment, the very name of which, Cicero tells us, should never come near the thoughts, the eyes, or ears, of a Roman citizen, far less his person. It was of Eastern origin, and had been in use among the Persians and Carthaginians, long before its employment in western countries.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 525.

The Terrible Preparations

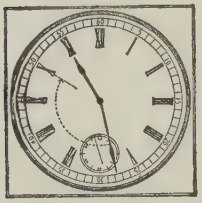
The terrible preparations were soon made: the hammer, the nails, the cross, the very food for the soldiers who were to watch under each cross. Four soldiers would be detailed for each cross, the whole being under the command of a centurion. As always, the cross was borne to the execution by Him who was to suffer on it—perhaps His arms bound to it with cords: But there is happily no evidence—rather, every indication to the contrary—that, according to ancient custom, the neck of the Sufferer was fastened within the . two horizontal pieces of wood, fastened at the end, to which the hands were bound.

Ordinarily, the procession was headed by the centurion, or rather, preceded by one who proclaimed the nature of the crime, and carried a white, wooden board, on which it was written. Commonly, also, it took the longest road to the place of execution, and through the most crowded streets, so as to attract most public attention. But we would suggest, that alike this long circuit and the proclamation of the herald were, in the present instance, dispensed with. They are not hinted at in the text, and seem incongruous to the festive season, and the other circumstances of the history.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 582.

Led out to Die

And he went out, bearing the cross for himself, to the place called the place of a skull, which is called in Hebrew, Golgotha.—JOHN xix. 17, 18.



From *Peloubet's Notes on the International Lessons for 1901*, p. 98.

And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

Luke xxiii. 26. Revised Version.

The Revolting Task of Simon of Cyrene

One or two of the soldiers might have relieved Him; but, in the spirit of horseplay and mischief which had characterised their part of the proceedings from the moment when Christ fell into their hands, they laid hold of a casual passer-by and requisitioned his services for the purpose. He was coming in from the region beyond the gate as they were going out, and they acted under the sanction of military law or custom.

To the man it must have been an extreme annoyance and indignity. Doubtless he was bent on business of his own, which had to be deferred. His family or his friends might be waiting for him, but he was turned the opposite way. To touch the instrument of death was as revolting to him as it would be to us to handle the hangman's rope; perhaps more so, because it was Passover time, and this would make him ceremonially unclean. It was a jest of the soldiers, and he was their laughing stock. As he walked by the side of the robbers, it looked as if he were on the way to execution himself.

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 136.

"Daughters of Jerusalem, Weep Not for Me!"

And there followed him a great multitude of the people, and of women who bewailed and lamented him.

But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For behold the days are coming in which they shall say, Blessed are the barren, and the wombs that never bore, and the breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

For if they do these things in the green tree, what shall be done in the dry?

And there were also two others, malefactors, led with him to be put to death.

Luke xxiii. 27–32. Revised Version.

Far Different His Tears from Theirs

. . The women who had followed with the populace closed around the Sufferer, raising their lamentations. At His entrance into Jerusalem, Jesus had wept over the daughters of Jerusalem; as He left it for the last time they wept over Him. But far different were the reasons for His tears from theirs of mere pity. And, if proof were required of His divine strength, even in the utmost depth of His human weakness—how, conquered, He was conqueror—it would surely be found in the words in which He bade them turn their thoughts of pity where pity would be called for, even to themselves and their children in the near judgment upon Jerusalem. The time would come, when the Old Testament curse of barrenness would be coveted as a blessing. . .

But how often, these many centuries, must Israel's women have felt that terrible longing for childlessness and how often must the prayer of despair for the quick death of falling mountains and burying hills rather than prolonged torture have risen to the lips of Israel's sufferers! And yet, even so, these words were also prophetic of a still more terrible future! For, if Israel had put such flame to its "green tree" how terribly would the divine judgment burn among the dry wood of an apostate and rebellious people, that had so delivered up its divine King, and pronounced sentence upon itself by pronouncing it upon Him!

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 588.

"What I Have Written I Have Written"

And Pilate wrote a title also, and put it on the cross. And there was written,

JESUS OF NAZARETH THE KING OF THE JEWS

This title therefore many of the Jews read: for the place of the city where Jesus was crucified was near at hand: and it was written in Hebrew, and in Latin, and in Greek.

The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am the King of the Jews!

Pilate answered, What I have written I have written.

John xix. 19–22. Revised Version, using Marginals, etc.

This Is What Would Become of a Jewish King!

Pilate made use of this opportunity to pay out the Jews for the annoyance they had caused him. He had parted from them in anger, for they had humiliated him; but he sent after them that which should be a drop of bitterness in their cup of triumph.

When they were still at his judgment-seat, his last blow in his encounter with them had been to pretend to be convinced that Jesus really was their king. This insult he now prolonged by wording the inscription thus: "This is Jesus, the King of the Jews." It was as much as to say, This is what becomes of a Jewish king; this is what the Romans do with him; the king of this nation is a slave, a crucified criminal; and, if such be the king, what must the nation be whose king he is?

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 170.

Nothing Could Be More Unjust Than This Title

The title "King of the Jews," which Jesus had never taken upon himself, but which his enemies represented as the sum and substance of his acts and pretensions, was naturally the best ground on which they might excite the jealousy of the Roman power. He was accused of sedition, as being guilty of treason against the State. Nothing could be more unjust, for Jesus had always recognised the Roman empire as the established power; but conservative religious parties are not wont to shrink from calumny.

In spite of him they drew all sorts of conclusions from his teaching: they made him out to be a disciple of Judas the Gaulonite; they asserted that he forbade the payment of tribute to Cæsar. Pilate asked him if he was really the King of the Jews. Jesus disguised nothing of his thought; but the great ambiguity of speech which had been the source of his strength, and which after his death was to establish his kingship, was his destruction now.

The Life of Jesus, Ernest Renan, p. 378.

Forced by the Sneering Inscription to Go on with the Crowd

We suppose that, after the condemnation of Jesus, the Sanhedrists had gone from the Prætorium into the Temple, to take part in its services. When informed of the offensive tablet, they hastened once more to the Prætorium, to induce Pilate not to allow it to be put up. This explains the inversion in the order of the account in the Gospel of St. John, or rather, its location in that narrative in immediate connection with the notice, that the Sanhedrists were afraid the Jews who passed by might be influenced by the inscription.

We imagine that the Sanhedrists had originally no intention of doing anything so un-Jewish as not only to gaze at the sufferings of the Crucified, but to even deride Him in His agony—that, in fact, they had not intended going to Golgotha at all.

But when they found that Pilate would not yield to their remonstrances, some of them hastened to the place of crucifixion, and, mingling with the crowd, sought to incite their jeers, so as to prevent any deeper impression which the significant words of the inscription might have produced.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 591.

The Centurion Gave the Fatal Signal

Just then . . . the centurion [gave] the fatal signal. [He] had in truth purposely delayed this act till the last possible moment, and now, when he was finally compelled to lift his gauntleted hand in sign that the terrible work of torture should commence, he caught, for the further inward distress and remorse of his mind, a sudden look from the patient, upturned divine eyes. . . [He] could not bear those eyes—their lustrous

purity and courage were too much for his composure,—and trembling from head to foot with an almost womanish nervousness he abruptly turned away.

The murmuring noise of the vast expectant multitude died off gradually like the retreating surge of a distant sea,—a profound silence reigned,—and the hot movelessness of the air grew more and more weightily intensified. The executioners having received their commands, and overcoming their momentary hesitation, gathered in a rough half-nude group around the cross whereon lay unresistingly the Wonder of the Ages, and knelt to their hideous task, their muscular brown arms, grimy with dust and stained already with splashes of blood from the crucifying of the two thieves, contrasting strangely with the dazzling whiteness of the Figure before them.

They paused a moment, holding the huge long-pointed nails aloft. . . . Would this Man of Nazareth struggle? Would it be needful to rope His limbs to the wooden beams as they had done to the other two condemned? With the fierce scrutiny of those accustomed to signs of rebellion in the tortured, they studied their passive Captive. . . . Not a quiver stirred the firmly composed limbs. . . Without further parley they commenced their work, . . . and the startled earth, affrighted, groaned aloud in cavernous echoes as the cruel hammers heavily rose and fell, clanging out the tocsin of a God's death and a world's redemption.

Barabbas, A Dream of the World's Tragedy, Marie Corelli, p. 101.

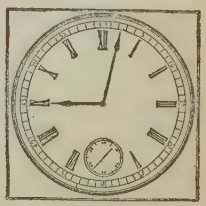
"Father, Forgive Them, for They Know Not What They Do!"

And Jesus said, Father, forgive them, for they know not what they do.—LUKE xxiii. 34.

They gave him wine to drink mingled with gall: and when he had tasted it, he would not drink it.

And when they had crucified him, they parted his garments among them, casting lots: and they sat and watched him there.

Matthew xxvii. 34-36. Revised Version.



From *Peloubet's Notes on the International Lessons for 1901*, p. 100.

Refusing the Drink

It was a simple act, yet full of heroism. He was in that extremity of thirst when a person will drink almost anything; and He was face to face with outrageous torture. In subsequent times many of His own faithful martyrs, on their way to execution, gladly availed themselves of this merciful provision. But he would not allow His intellect to be clouded. His obedience was not yet complete; His plan was not fully wrought out; He would keep his taste for death pure.

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 160.

Fastened to the Torture-Tree

A dreadful hush of horror reigned. The stirless heat of the atmosphere felt as heavy to the senses as an overhanging solid mass of burning iron. The forces of nature seemed paralyzed, as though some sudden shock had been dealt at the core of life, or as though the rolling world had paused, palpitating for breath in its pacing round the sun.

Not a sound broke the oppressive stillness save the dull reverberation of the hammers at their deadly business,—for the vast human multitude stood dumb, sullenly watching the working of their will, yet moved by a vague remorse and an equally vague terror. Not one among them would have dared to suggest at this late hour any mercy for the Victim; they, the people, had desired this thing, and their desire was being accomplished. All being carried out as they wished, they could not well complain, nor could they recall their own decision.

But there was something unnatural and ghastly in the scene,—a chill sense of nameless desolation began to creep upon the air,—and while each man and woman present strained both body and sight to see the fine fair limbs of the Galilean pierced through and fastened to the torture-tree, they were all conscious of fear; fear of what or of whom, none could have truly told,—nevertheless fear dominated and daunted the spirits of every one. And it was this unconfessed, inexplicable alarm that kept them silent,—so that not even a whispered "Alas!" escaped from any pitying voice when the beautifully arched, delicate feet of the Divine Sufferer were roughly seized, crossed over and held in position

by one executioner, while another placed the nail in the nerve-centres of the tender flesh.

A third callous ruffian dealt the measured blows which drove in the thick, sharp, iron prong with a slow force calculated to double and treble the exquisite agony of lingering martyrdom,—and swiftly the hurt veins rebelled against their wrong in bursting jets of innocent blood. The crimson stain welled up and made a piteous rose on the torn skin's whiteness, but He who was thus wounded, stirred not at all, nor uttered a cry. His human flesh mutely complained of human injustice in those reproachful red life-drops; but the indomitable Spirit that dwelt within that flesh made light of merely mortal torment, and was already seizing Death in the grasp of victory.

Barabbas, A Dream of the World's Tragedy, Marie Corelli, p. 102.

A General Forward Movement to See the Cross Set up

The executioners having finished the first part of their task, now beckoned the centurion to step forward and see for himself that the nails in the Victim's body were secure, so that he might be able to certify to the authorities that the law had been adequately fulfilled. With a sickening heart, [the centurion] obeyed the signal. But his sight was dazzled,—his brain reeled—there was a choking dryness in his throat, and he could not speak a word.

Yet this time the Man of Sorrows never looked at him,—the divine orbs of light and genius were turned to heaven alone, as though absorbing the fiery glory of the sun. And, was it fancy or some delusion of his own sense of vision that suddenly gave him the impression of an approaching darkness in the sky?—as if indeed the sun were losing luster? He rubbed his eyes and gazed dubiously about,—surely a mysterious shadow as of outspread wings rested on the landscape! Were the people,—were the soldiers conscious of this?

Apparently not. Their attention was concentrated on the work of death—and there was a general eager forward movement of the crowd to see the cross set up. As [the centurion] dazed and bewildered, stepped back, the executioners, six in all, men of sinewy and powerful build, bent themselves energetically to the completion of their work.

Barabbas, A Dream of the World's Tragedy, Marie Corelli, p. 104.

The Great Cross with Love Transfixed upon It

The great cross, with the greatest Love transfixed upon it, was thrust into the deep socket dug for its reception on the summit of the hill. It fell with a thudding reverberation as though its end had struck the very centre of the earth,—and trembling to and fro for a few seconds like a tree shaken by a storm-wind, was soon perfectly still, fixed steadily upright between the two already crucified thieves, who though dying fast, were not already dead.

Salvation's Symbol stood declared !—and Simon of Cyrene, having done all he was needed to do, retreated slowly with faltering steps and swimming brain, conscious only of one thing,—that the blood of the Victim had stained his breast, and that the stain seemed to burn his flesh like fire. . . .

And now the cross being openly set up, and the slow devourings of death having commenced upon the sinless Sacrifice, a long wild shout of savage exultation arose from the multitude,—a shout that rang in harsh, hoarse echoes over the hill, through the low-lying gardens beyond, and away as it seemed to the summit of Mount Moriah, where over Solomon's glistening Temple, a cloud as of dust or smoke, hung like a warning of storm and fire. And the barbaric human clamour, as it mutteringly died away, was suddenly taken up and all unexpectedly answered by a greater uproar,—a deep, threatening boom of far-off thunder.

Barabbas, A Dream of the World's Tragedy, Marie Corelli, p. 105.

The Nail That Held Him up

Think ye, sin nailed him to that cross? —
For sin the hammer swung,
Sin lifted up the cruel tree
On whose broad arms he hung,
Sin triumphed, when from anguished lips
His bitter cry was wrung?

So seemed it. But not sin, nor men,
Nor nails had held him there;
Love was the nail that held him up
And made him strong to bear
For us that weary weight of woe—
That tempest of despair.

Echoes and Pictures from the Life of Christ, Richard H. Thomas, M. D., p. 64.

Taunts in the Midst of Torture

And they that passed by railed at him, wagging their heads and saying, Thou that destroyest the temple and buildest it in three days, save thyself.

If thou art the Son of God, come down from the cross.

In like manner also the chief priests mocking him, with the scribes and elders, said,

He saved others, can he not save himself?

He is the King of Israel; let him now come down from the cross, and we will believe on him.

He trusted in God; let him deliver him now, if he desires him! For he said, I am the Son of God.

And the robbers also that were crucified with him cast upon him the same reproach.

Matthew xxvii. 39–44. Revised Version, with Marginals, etc.

The Multitude Roared Applause and Laughter

Wide rays of light tinged with a singular redness like that of an out-breaking volcano, blazed forth brilliantly over the hill. Cheered by the splendour, the people threw off, in part, their vague terrors,—their faces brightened,—and Caiaphas, profiting by his opportunity, stepped out in full view of the crowd, and advanced majestically towards the cross from which the "King of the Jews" looked down upon him. Lifting his hand to shade his eyes from the crimson glare which haloed with a burning ring the outstretched, patient Figure, he exclaimed in clear, loud accents—"Thou that destroyest the temple and buildest it in three days, save thyself and come down from the cross!"

The multitude heard, and roared applause and laughter. Even the grim soldiers smiled—for, thought they, If the Man of Galilee were a true miracle-worker, He could never have a better opportunity for displaying His powers than now.

Caiaphas smiled proudly,—he had struck the right note, and had distracted the attention of the mob from their personal alarms of the storm, to renewed interest in the cruelty that was being enacted. Still standing before the cross, he studied with placid pitilessness every outline of the perfect Human shape in which the divine glory was concealed,—and watched with the scientific interest of a merciless torturer the gradual welling up and slow

dropping of blood from the wounded hands and feet,—the pained, patient struggling of the quickened breath,—the pale, parted lips, —the wearily-drooping, half-closed eyes.

Annas, sleek and sly, with an air of hypocritical forbearance and compassion, approached, also, and looked up at the same piteous spectacle. Then, rubbing his hands gently together, he said softly, yet distinctly,—

"He saved others,—himself he cannot save! If he be the King of Israel, let him now come down from the cross and we will believe him!"

Barabbas, A Dream of the World's Tragedy, Marie Corelli, p. 108.

Why Did He Not Reprove Them?

But amid this chorus of infamy Jesus spoke not. He *could* have spoken. The pains of crucifixion did not confuse the intellect, or paralyze the powers of speech. We read of crucified men who, for hours together upon the cross, vented their sorrow, their rage, or their despair in the manner that best accorded with their character; of some who raved and cursed, and spat at their enemies; of others who protested to the last against the iniquity of their sentence; of others who implored compassion with abject entreaties; of one even who, from the cross, as from a tribunal, harangued the multitude of his countrymen, and upbraided them with their wickedness and vice. But, except to bless and to encourage, and to add to the happiness and hope of others, Jesus spoke not. So far as the malice of the passers-by, and of priests and Sanhedrists, and soldiers, and of these poor robbers who suffered with Him, was concerned—as before during the trial, so now upon the cross —He maintained unbroken His kingly silence.

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. II, p. 409.

The Motive of Their Derision

The derision of the Sanhedrists under the cross was . . . not entirely spontaneous, but had a special motive. The place of crucifixion was close to the great road which led from the north to Jerusalem. On that feast day, when, as there was no law to limit, as on the weekly day of rest, locomotion to a "Sabbath day's journey," many would pass in and out of the city, and the

crowd would naturally be arrested by the spectacle of the three crosses.

Equally naturally would they have been impressed by the [title] over the cross of Christ. The words, describing the Sufferer as "the King of the Jews," might, when taken in connection with what was known of Jesus, have raised most dangerous questions. And this the presence of the Sanhedrists was intended to prevent, by turning the popular mind in a totally different direction. It was just such a taunt and argumentation as would appeal to that coarse realism of the common people, which is too often misnamed "common sense."

St. Luke significantly ascribes the derision of Jesus only to the rulers, and we repeat, that that of the passers-by, recorded by St. Matthew and St. Mark, was excited by them. Thus here also the main guilt rested on the leaders of the people.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 597.

Was He Tempted on the Cross?

Was it a temptation to Him, one wonders, when so often from every side the invitation was given Him to come down from the cross? This was substantially the same temptation as was addressed to Him at the opening of His career, when Satan urged Him to cast Himself from the pinnacle of the temple. It had haunted Him in various forms all His life through. And now it assails Him once more at the crisis of His fate.

They thought His patience was impotence and His silence a confession of defeat. Why should He not let His glory blaze forth and confound them? How easily He could have done it! Yet no, He could not. They were quite right when they said, "He saved others, Himself He cannot save." Had He saved Himself, He would not have been the Saviour.

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 179.

He Saw Faces of Those Who Had Believed in Him

Beyond, up the wooded slopes of Olivet, lay unseen Bethany. His dimming eye wandered over the crest of the horizon towards beautiful Galilee; there came upon his confused senses a breath from his dear lake, seventy miles away.

He seemed, for a moment, to be preaching in his own boat. Some sick persons were brought to him, on the shore, and a merciful instinct caused him to move his hands, as if he would heal the sufferers.

The anguish of the form of death which forbids the victim even to writhe recalled his drifting mind. It could not float far, for his brain was strong and clear. He retained throughout his torment his own self-possession.

He looked upon the people, thinking of them in his favorite word. What a "multitude" they were! Had they all come out to see him suffer? It would have been something if they had not taunted him so!

He recognized faces among them,—this one he had comforted in a great sorrow; that one he had cured of a cruel disease; he identified persons whom he had seen often in his audiences, and who had believed in him and trusted him. He saw that they were classifying him, now, with the common felons who occupied the crosses at his right hand and at his left.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 390.

Gambling for the Seamless Garment

The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the tunic: now the tunic was without seam, woven from the top throughout.

They said therefore to one another, Let us not tear it, but draw lots for it, whose it shall be: that the scripture might be fulfilled which says,

> They parted my garments among them,
> And upon my vesture did they cast lots.

These things therefore the soldiers did.

John xix. 23, 24. Revised Version, using Marginals, etc.

Amusement and Profit to the Soldiers

The soldiers, their ghastly task over, sat down at the foot of the cross to divide their booty.

They obtained from it not only profit but amusement; for,

after dividing the articles as well as they could, they had to cast lots about the last, which they could not divide. One of them fetched some dice out of his pocket—gambling was a favourite pastime of Roman soldiers—and they settled the difficulty by a game.

Look at them—chaffering, chattering, laughing; and, above their heads, not a yard away, that Figure. What a picture! The Son of God atoning for the sins of the world, whilst angels and glorified spirits crowd the walls of the celestial city to look down at the spectacle; and, within a yard of His sacred Person, the soldiers, in absolute apathy, gambling for these poor shreds of clothing!

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 175.

The "Stations" of the Cross

(*As Represented in Roman Catholic Churches*)

The First:	Being Sentenced to Death.
The Second:	Receiving the Cross.
The Third:	Sinking under the Weight of the Cross.
The Fourth:	Meeting His Mother.
The Fifth:	Placing the Cross upon Simon of Cyrene.
The Sixth:	Veronica Wiping His Face with the Veil.
The Seventh:	Falling the Second Time.
The Eighth:	Speaking to the "Daughters of Jerusalem."
The Ninth:	Falling the Third Time.
The Tenth:	Being Stripped of His Garments.
The Eleventh:	His Crucifixion.
The Twelfth:	His Death.
The Thirteenth:	Taking His Body down from the Cross.
The Fourteenth:	His Burial.

W. W.

XXXVI

EVEN THE DEATH OF THE CROSS

"It is finished—Man is made!"

—*Tennyson.*

"Art Thou the Christ? Save Thyself and Us!"

And one of the malefactors who were hanged railed at him, saying, Art not thou the Christ? Save thyself and us.

But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man has done nothing amiss.

And he said, Jesus, remember me when thou comest in thy kingdom.

And he said to him, Verily I say to thee, to-day thou shalt be with me in Paradise.

Luke xxiii. 39–43. Revised Version, with Marginals, etc.

The Repenting Robber's "Remember Me!"

They gazed fearfully at the Man on the middle cross. He was hanging motionless, his head sunken upon his breast.

The man on the cross at the left was groaning and blaspheming horribly; in the frightened hush his words could be distinctly heard. He was cursing the Man at his side. "If thou be the Christ," he shrieked, with an awful imprecation, "save thyself and us!"

He who hung on the other side of the Nazarene had been silent till now, save for his piteous sighing; but now he spoke—the fierce agony had cleared his brain at last.

"Wilt thou not hold thy peace!" he cried in his clear young voice. . . . "Dost thou not fear God, seeing thou art in the

same condemnation? And we indeed justly; for we receive the due reward of our deeds. But he is innocent."

Then he turned his dying eyes on Jesus, and said tremulously, beseechingly: "Lord, remember me when thou comest into thy kingdom."

And into the face of Jesus, blood-stained, befouled, and ghastly with the pallor of approaching death, there flashed a look of joy. . .

"Verily I say unto thee,"—and his voice was clear, beautiful and far-reaching as of old—"to-day shalt thou be with me in Paradise."

[The man] smiled radiantly. What cared he now for the pain, the shame, the dying!

"To-day—with him—in Paradise!"

Titus, a Comrade of the Cross, Florence M. Kingsley, p. 87.

Did John Bring Mary for the Last Mournful Farewell?

We can now in some measure realise events. When St. John had seen the Saviour nailed to the cross, he had gone to the city and brought with him for a last mournful farewell the Virgin, accompanied by those who, as most nearly connected with her, would naturally be with her: her own sister Salome, the sister-in-law of Joseph and wife (or more probably widow) of Clopas, and her who of all others had experienced most of His blessed power to save—Mary of Magdala.

Once more we reverently mark His divine calm of utter self-forgetfulness and His human thoughtfulness for others. As they stood under the cross, He committed His mother to the disciple whom He loved, and established a new human relationship between him and who was nearest to Himself. And calmly, earnestly, and immediately did that disciple undertake the sacred charge, and bring her—whose soul the sword had pierced—away from the scene of unutterable woe to the shelter of his home.

And this temporary absence of John from the cross may account for the want of all detail in his narrative till quite the closing scene.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 603.

"Behold Thy Son!"—"Behold Thy Mother!"

But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he said to his mother, Woman, behold thy son!

Then said he to the disciple, Behold thy mother!

And from that hour the disciple took her to his own home.

John xix. 25–27. Revised Version, etc.

His Words Were Few but Thoughtful

John was the only one of the Twelve who braved death to be present. Jesus the night before had saved all their lives in the olive orchard, but to-day they had forsaken him.

This one faithful comrade he drew nearer by calling his name, and then he spoke also to his mother. The words were few and feeble, but, oh, so thoughtful.

"John. See! your mother.

"Mother, he will be your son."

And as long as she lived, John took care of her for Jesus.

The Boys' Life of Christ, William Byron Forbush, p. 254.

Stood the Afflicted Mother Weeping

("*Stabat Mater Dolorosa*")

[This most pathetic of all poems of the Middle Ages was written in the thirteenth century by a Franciscan friar of Umbria, Italy, named Jacopone.]

Stood the afflicted mother weeping,
Near the cross her station keeping
  Whereon hung her Son and Lord;
Through whose spirit sympathising,
Sorrowing and agonising,
  Also passed the cruel sword.

Oh! how mournful and distressèd
Was that favoured and most blessèd
  Mother of the only Son;
Trembling, grieving, bosom heaving,
While perceiving, scarce believing,
  Pains of that illustrious One.

Who the man, who, called a brother,
Would not weep, saw he Christ's mother
In such deep distress and wild?
Who could not sad tribute render
Witnessing that mother tender
Agonising with her child?

Stabat Mater Dolorosa, Translated by Abraham Coles, *A New Library of Poetry and Song*, Edited by William Cullen Bryant, p. 355.

A Voice Pulsating with the Keenest Anguish

A deep sigh broke from his lips,—a sigh that was almost a groan; an evil man himself, what right had he to judge of evil women! Just then the Magdalen raised her tear-wet eyes and looked at him,—her luxuriant hair fell about her like a golden veil,—her mouth quivered as though she were about to speak,—but as she met his sternly meditative gaze, she recoiled, and hiding her face in the folds of her mantle, dragged herself nearer to the foot of the cross and crouched there, motionless. And the other woman,—she for whom . . . the welcome light had been kindled in the beginning,—what of her? She no longer stood erect as when the bells had rung,—she had fallen once more upon her knees, and her face, too, was hidden.

Suddenly a voice, pulsating with keenest anguish, yet sweet and resonant, pealed through the air:

"Eli, Eli, lama sabacthani!"

With one accord the moving populace all came to an abrupt halt, and every eye was turned towards the central cross from whence these thrilling accents rang. Bars of gold were in the sky,—and now, the long-vanished sun, red as a world on fire, showed itself in round splendour above the summit of Calvary.

"Eli, Eli, lama sabacthani!" cried the agonised voice again, and the penetrating appeal, piercing aloft, was caught up in the breaking clouds and lost in answering thunder.

"He calleth for Elias," exclaimed a man, one of those in the front rank of the crowd that was now pressing itself towards the cross in morbid curiosity,—"Let us see whether Elias will come to take him down!"

And he laughed derisively.

Meanwhile . the centurion, looked up,—and saw that the last great agony of death was on the Nazarene. Death in the

bloom of life,—death, when every strong human nerve and sinew and drop of blood most potently rebelled at such premature dissolution,—death in a torture more hideous than imagination can depict or speech describe,—this was the fate that now darkly descended upon the divinest Purity, divinest Love! Terrible shudderings ran through the firm, heroically moulded Man's frame,—the beautiful eyes were rolled up and fixed,—the lips were parted, and the struggling breath panted forth in short quick gasps. The fiery gold radiance of the heavens spread itself out in wider glory,—the sun was sinking rapidly. Moved by an impulse of compassion, [the centurion] whispered to a soldier standing by, who, obeying his officer's suggestion, dipped a sponge in vinegar and, placing it on a tall reed, lifted it to the lips of the immortal Sufferer, with the intention of moistening the parched tongue and reviving the swooning senses. But there was no sign that He was conscious,—and while the soldier still endeavoured to pass the sponge gently over the bleeding brows to cool and comfort the torn and aching flesh, the sleek priest Annas stepped forward from amongst the people and interfered.

"Let be,—let be!" said he suavely and with a meek smile, —"Let us see whether Elias will come to save him!"

Barabbas, A Dream of the World's Tragedy, Marie Corelli, p. 127.

"My God! Why Didst Thou Forsake Me?"

Now from the sixth hour there was darkness over all the land until the ninth hour.

And about the ninth hour Jesus cried with a loud voice, "Eli, Eli, lama sabachthani?" that is, "My God! my God! why hast thou forsaken me?"

And some of those that stood there, when they heard it, said, "This man is calling Elijah."

And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

And the rest said, "Let be! Let us see whether Elijah is coming to save him."

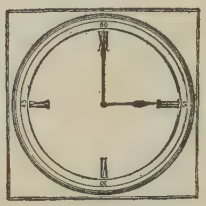
Matthew xxvii. 45–49. Revised, with Marginals, etc.

When Jesus therefore had received the vinegar, he said, "It is finished!"

John xix. 30. Revised, etc.

And when Jesus had cried with a loud voice, he said, "Father, into thy hands I commend my spirit: and having said this, he gave up the ghost."

Luke xxiii. 46. Revised Version, etc.



From *Peloubet's Select Notes on the International Lessons for 1901*, p. 104.

Ah God, What a Cry!

Ah God, what a cry!

. . . Uttered with the last energy which assists dissolution, spoken in the tongue of his youth, and of the lowly people for whom he had cared, the piteous words which one who loves him sensitively would not, even yet, urge the refusing lips to repeat, carried the last surprise of his broken heart.

As his unanswered question went up from the cross to the heavens, the darkness deepened to fright. The wind arose, but fell at once to ominous calm. Then the lips of the earth opened and spoke.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 394.

"Into Thy Hands I Commend My Spirit!"

Suddenly the difficult breathing of the Nazarene ceased; a marvelous luminance fell on the upturned face,—the lips that had been parted in gasping agony closed in a dreamy smile of perfect peace,—and a flaming golden glory, wing-shaped and splendid, woven as it seemed out of all the varying hues of both storm and sunset, spread itself on either side of the cross. Upward, to the topmost visible height of heaven, those giant cloud-pinions towered plume-wise, and between them and the dying Christ, the sun, now sunk to a half-circle, glittered like an enormous jeweled monstrance for the Host in some cathedral of air. In the midst of this ethereal radiance the pale face of the world's Redeemer shone forth, rapt and transfigured by mysterious ecstasy,—and His voice, faint, solemn, but melodious as music itself, thrilled softly through the light and silence:

"Father! Into thy hands . . . I commend—my Spirit!"

Barabbas, A Dream of the World's Tragedy, Marie Corelli, p. 128.

M. Munkacsy, 1844—

"WHY HAST THOU FORSAKEN ME?"

"It Is Finished!"

As the words were uttered, [the centurion] and the soldier who had proffered the vinegar, exchanged a glance,—a rapid glance of mutual suggestion and understanding. With assumed roughness and impatience, the soldier raised his spear and deliberately thrust it deep into the side of the dying Nazarene. A stream of blood gushed out, mingled with water; and the man whose merciful desire to put an end to torture had thus impelled him to pierce the delicate flesh, sprang back, vaguely affrighted at what he had done. For, with the sharp shock of the blow, the thorn-crowned head drooped suddenly,—the eyes that had been turned to heaven now looked down, . . . down, for the last time to earth, . . . and rested upon the watching crowd with such an unspeakable passion of pity, love, and yearning, that all the people were silent, stricken with something like shame as well as awe.

Never again in all the centuries to come would such a Love look down upon humanity!—never again would the erring world receive such a sublime forgiveness!—such a tender parting benediction! The wondrous smile still lingered on the pale lips,—a light more glorious than all the sunshine that ever fell on earth, illumined the divinely beautiful features. One last, lingering, compassionate gaze,—the clear, searching, conscious supernal gaze of an immortal God bidding farewell for ever to mortality, and then . . . with an exulting sweetness and solemnity, the final words were uttered:

"It is finished!"

The fair head fell forward heavily on the chest,—the tortured limbs quivered once . . . twice . . . and then were still. Death had apparently claimed its own,—and no sign was given to show that Death itself was mastered. All was over;—God's message had been given, and God's Messenger slain. The law was satisfied with its own justice! A god could not have died,—but He who had been called the "Son of God" was dead! It was "finished;"—the winged glory in the skies folded itself up and fled away, and like a torch inverted, the red sun dropped into the night.

Barabbas, A Dream of the World's Tragedy, Marie Corelli, p. 129.

The Seven "Words" from the Cross

THE FIRST WORD: "*Father, forgive them; for they know not what they do.*"

Probably spoken in the height of his agony, when the cross, with the Victim upon it, was dropped, with a sudden wrench, into its place in the ground. . . .

THE SECOND WORD: "*Verily, I say unto thee, To-day shalt thou be with me in Paradise.*"

This word expressed the power and desire of Jesus to save the worst sinners, even at the last moment. . . .

THE THIRD WORD: "*Woman, behold thy son.*" . . . "*Behold thy mother.*"

. . . This word expressed the loving care of Jesus for the temporal, as well as the spiritual, welfare of his own. . . .

THE FOURTH WORD: "*My God, my God, why hast Thou forsaken me?*"

Spoken toward the close of the darkness, this cry was the expression of a human experience in many an hour of darkness and despair, without which Jesus could not have been "in all points tempted like as we are, yet without sin." It was a *feeling*, not a *fact*. . . .

THE FIFTH WORD: "*I thirst.*"

Shortly before death. The sole expression of bodily suffering. The pain, as in the case of wounded soldiers, swallowed up all other agonies. . . .

THE SIXTH WORD: "*It is finished!*"

This is one word in the Greek, and it has been called "the greatest word ever uttered." . . .

THE SEVENTH WORD: "*Father, into Thy hands I commend my spirit.*"

This word teaches us how to die.

Select Notes on the International Lessons for 1901, Rev. F. N. Peloubet, D. D., pp. 103–105.

"Truly This Was a Son of God!"

And behold, the curtain of the sanctuary was torn in two from the top to the bottom; and the earth quaked; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming out of the tombs after his resurrection, they entered the holy city and appeared to many.

Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly, this was a son of God.

And many women were there beholding from afar, who had followed Jesus from Galilee, ministering to him: among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

Matthew xxvii. 51–56. Revised, using Marginals.

And many other women who came up with him to Jerusalem.

Mark xv. 41. Revised, etc.

John Led the Mother Away

The narrative leaves the impression that with the beloved disciple these four women were standing close to the cross: the Mother of Jesus, the sister of His mother, Mary the wife of Clopas, and Mary of Magdala. A comparison with what is related by St. Matthew and St. Mark supplies further important particulars. We read there of only three women, the name of the mother of our Lord being omitted. But then it must be remembered that this refers to a later period in the history of the crucifixion. It seems as if John had fulfilled to the letter the Lord's command: "Behold thy mother," and literally "from that very hour" taken her to his own home. If we are right in this supposition, then, in the absence of St. John—who led away the Virgin Mother from that scene of horror—the other three women would withdraw to a distance, where we find them at the end, not "by the cross," . . . but "beholding from afar," and now joined by others also, who had loved and followed Christ.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 602.

No Woman Was Ever Unkind to Jesus

It is said there is no instance in the Gospels of a woman being an enemy of Jesus. No woman deserted or betrayed, persecuted or opposed Him. But women followed Him, they ministered to Him of their substance, they washed His feet with tears, they anointed His head with spikenard; and now, when their husbands and brothers were hounding Him to death, they accompanied Him with weeping and wailing to the scene of martyrdom.

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 147.

Not She!

Not she with trait'rous kiss her Saviour stung;
Not she denied him with unholy tongue;
She, when apostles shrank, could danger brave,
Last at his cross and earliest at his grave.

—*Eaton S. Barrett.*

When Man Is Silent, Nature Speaks

As I looked, dark shadows began to fall around me: great black clouds were rolling up from the sea, and all the land of the Philistines lay in shade. The clouds rose up higher, and hid the sun. A darkness like that of night fell over the whole country. "Yes," said I, "when man is silent, nature speaks. The people of Jerusalem care nothing for what is happening. They do not care that the greatest and best of all men is dying in agony outside of the city; but the sun is ashamed to look on this deed of Satan, and hides his face; the earth puts on a mourning dress; the skies weep for this greatest of all prophets."

As I said this, there came a low rumbling sound; and, though the storm had not yet come, the trees began to lash their branches. Directly I felt the earth shaking under me; and some of the rocks were dislodged, and rolled down the side of the peak. Then there came another deep rumbling sound, passing away toward the sea of death. I started to my feet in terror; but in a moment all was over, and the stillness returned. Then I knew that this was what the Greeks call *seismos*, or earth-shaking; and it seemed to me that the earth and the heavens both sympathized with the sufferings of a soul mightier than they. And I remembered his words, "If these should hold their peace, the very rocks

would cry out." Men through cowardice held their peace, and the rocks were already speaking.

Life and Times of Jesus, as Related by Thomas Didymus, James Freeman Clarke, p. 391.

"They Shall Look on Him Whom They Pierced

The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day) asked of Pilate that their legs might be broken, and that they might be taken away.

The soldiers therefore came, and broke the legs of the first, and of the other that was crucified with him: but when they came to Jesus, and saw that he was dead already, they did not break his legs: however one of the soldiers with a spear pierced his side, and straightway there came out blood and water.

And he that has seen has borne witness, and his witness is true: and he knows that he says true, that you also may believe.

For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be broken.

And again another scripture says, They shall look on him whom they pierced.

John xix. 31–37. Revised Version, with Marginals, etc.

Then the Ghastly Work Began

Pilate hearkened to the request of the Jews, and orders were given to the soldiers to act accordingly. Then the ghastly work began. They broke the legs of the malefactor on the one side of Jesus, and then those of the malefactor on the opposite side. The penitent thief was not spared; but what a difference his penitence made! To his companion this was nothing but an additional indignity; to him it was the knocking-off of the fetters, that his spirit might the sooner wing its way to Paradise, where Christ had trysted to meet him.

The Trial and Death of Jesus Christ, James Stalker, D. D., p. 298.

He Had Died of a Broken Heart

That any one should die so soon on the cross, especially one, like Jesus, in the prime of life, and unweakened by previous ill-health, and in such vigour to the last as to utter such a shriek as

that with which He expired, appeared even to Christian antiquity, to imply some supernatural cause. But the mingled flow of blood and water seems to point unmistakably to another explanation. The immediate cause of death appears, beyond question, to have been the rupture of His heart, brought about by mental agony.

Excess of joy or grief is known to induce the bursting of some division of the heart, and the consequent flow of blood into the *pericardium*, or bag, filled with colorless serum, like water, in which the heart is suspended. In ordinary cases, only examination after death discovers the fact, but in that of our Lord's, the same end was answered by the thrust of the soldier's spear. In a death from heart-rupture "the hand is suddenly carried to the front of the chest, and a piercing shriek uttered." The hands of Jesus were nailed to the cross, but the appalling shriek is recorded.

Jesus died, literally, of a broken heart!

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 541.

The Hurried Burial

And when evening had now come, because it was the Preparation, that is, the day before the sabbath, there came Joseph of Arimathæa, a councilor of honourable estate, who also himself was looking for the kingdom of God: and he boldly went in to Pilate, and asked for the body of Jesus.

And Pilate marveled if he were already dead: and calling to him the centurion, he asked him whether he had been any while dead. And when he learned it of the centurion, he granted the corpse to Joseph.

Mark xv. 42–45.

And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pounds.

So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury.

Now in the place where he was crucified there was a garden; and in the garden a new tomb in which man was never yet laid.

There then because of the Jews' Preparation (for the tomb was near at hand) they laid Jesus.

John xix. 39–42.

And Mary Magdalene and Mary the mother of Joses saw where he was laid.

Mark xv. 47. Revised Version, etc.

In a New Tomb

A tomb, never yet used, had been hewn out in the hill-side for himself, by Joseph, in a garden not far from Calvary.

To this the body of Jesus was now taken. Nicodemus had come with some of his servants, and he and they, with Joseph and his attendants, and Mary of Magdala, and Mary the mother of James the Less, and of Joses; the wife of Clopas, and perhaps, some others of the true-hearted women from Galilee, were the only followers of His bier.

Arrived at the grave, the sacred burden was laid down for a time, till the needed preparations were made for placing it in the tomb. The whole body, stained as it was with blood, was tenderly washed, and then wrapped in broad bands of white linen, within which were thickly strewn powdered myrrh and aloes, which had been provided by Nicodemus for the imperfect embalmment practised by the Jews. The ends of the bandages were apparently secured on the inner side with gum, as in the case of the Egyptian dead. A white cloth was finally laid over the face, after a last kiss, the pledge of undying love.

The corpse was then laid in a niche in the rock, and since there was no stone door, as in some tombs, a great stone, prepared for the purpose, was rolled against the entrance, to protect the body from the designs of enemies, or the attacks of wild beasts. It was only a hurried burial, for the last rays of the sun were shining on the garden as the stone was set up against the entrance to the grave.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 545.

Rest in Thy Glory, Noble Founder!

Rest now in thy glory, noble Founder! Thy work is completed; thy divinity is established. Fear no more to see the edifice of thy efforts crumble through any fault! Henceforth, beyond all frailty, thou shalt aid from the depth of thy divine peace the unending results that follow from thy deeds. At the cost of a few hours of suffering, which have not even touched thy great soul, thou hast achieved immortality the most complete.

During thousands of years, the world will breathe life from thee. Around thee, as an ensign lifted above our conflicts, will be fought the hottest battle. A thousand times more living, more beloved, since thy death than during the days of thy pilgrimage here below, thou wilt become so completely the corner-stone of humanity, that to tear thy name from the record of this world would be to disturb its very foundations. Henceforth men shall draw no boundary between thee and God. Do thou, who hast completely vanquished death, take possession of thy kingdom, whither, by the royal road thou hast pointed out, long generations of adorers shall follow thee!

The Life of Jesus, Ernest Renan, p. 395.

Sealing and Guarding the Tomb

Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together before Pilate, saying, Sir, we remember that the deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say to the people, He is risen from the dead: and the last error will be worse than the first.

Pilate said to them, Take a guard: go your way, make it sure as you know. So they went and made the sepulchre sure, sealing the stone, the guard being with them.

Matthew xxvii. 62-66. Revised, using Marginals, etc.

Left to Sleep through the Sabbath

Meanwhile, the fears of the chief priests and their party had already awaked. A meeting had been held immediately after the crucifixion, and the success of the scheme to crush Jesus had, doubtless, been the subject of hearty mutual congratulations. But they dreaded that all was not over. It was remembered by one or more that "the deceiver" had spoken darkly of rising from the dead on the third day, and His disciples, acting on this hint, might steal the body, and spread abroad the assertion that He had actually risen, misleading the people more than ever, by claiming for Him divine honours. It was hence necessary that the grave should be watched for three days. A deputation was, therefore, appointed

to wait on Pilate, representing their apprehensions. Tired of them, and hating them, the governor was in no humour to argue.

"Ye have a guard," said he, with military bluntness. "Go, make it as sure as ye can."

This they did. Passing a strong cord across the stone, and securing its ends by clay, they sealed it, after noting that the soldiers were duly stationed so as to make approach without their knowledge impossible.

And thus the Redeemer was left—pale, but victorious—to sleep through the Sabbath.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 545.

How He Triumphed over the Cruelty and Shame of It All

We gladly turn away from the awful sight, to think how by His strength of soul, His resignation, and His love, Jesus triumphed over the shame, the cruelty, and horror of it; and how, as the sunset with its crimson glory makes even the putrid pool burn like a shield of gold and drenches with brilliance the vilest object held up against its beams, He converted the symbol of slavery and wickedness into a symbol for whatever is most pure and glorious in the world. The head hung free in crucifixion, so that He was able not only to see what was going on beneath Him, but also to speak. He uttered seven sentences at intervals, which have been preserved to us. They are seven windows by which we can still look into His very mind and heart, and learn the impressions made on Him by what was happening. They show that He retained unimpaired the serenity and majesty which had characterised Him throughout His trial, and exhibited in their fullest exercise all the qualities which had already made His character illustrious.

The Life of Jesus Christ, Rev. James Stalker, M. A., p. 143.

The Greatest Crime in History

The murder of Jesus was the greatest crime in history. . . . No authentic monument marks the skull-shaped knob of ground outside Jerusalem where the murder was committed. But it needs no monument. The Orient as it is to-day, and as it threatens to remain for millenniums yet to come, is a tombstone sufficiently dismal, recording the event.

The Call of The Carpenter, Bouck White, p. 189.

XXXVII

LEGENDS SACRED AND PROFANE

Some call her Memory,
And some, Tradition.
—*George Eliot.*

The Letter of Abgarus to Jesus

(*Mentioned by Eusebius, in the Fourth Century*)

ABGARUS, king of Edessa, to Jesus the good Saviour, who appears at Jerusalem, greeting :

I have been informed concerning you and your cures, which are performed without the use of medicines and herbs. For it is reported, that you cause the blind to see, the lame to walk, do both cleanse lepers, and cast out unclean spirits and devils, and restore them to health who have been long diseased, and raised up the dead ; all of which when I heard, I was persuaded of one of these two, viz : either you are God himself descended from heaven, who did these things, or the son of God. On this account therefore I have wrote to you, earnestly to desire you would take the trouble of a journey hither, and cure a disease which I am under. For I hear the Jews ridicule you, and intend you mischief. My city is small indeed, but neat, and large enough for us both.

The Epistles of Jesus Christ and Abgarus, King of Edessa, The Apocryphal [Spurious] *New Testament*, p. 62.

Reply Said to Have Been Written by the Christ

Abgarus, you are happy, forasmuch as you have believed on me, whom ye have not seen. For it is written concerning me, that those who have seen me should not believe on me, that they who have not seen might believe and live.

As to that part of your letter, which relates to my giving you a visit, I must inform you, that I must fulfil all the ends of my mission in this country, and after that be received up again to him who sent me. But after my ascension I will send one of my

EARLY PORTRAIT OF JESUS

Supposed to have been painted by Luke " the Beloved Physician " for Abgarus of Edessa. Its history is traceable far back into the Middle Ages, though its origin is lost in obscurity. Reproduced here for the first time by permission of its present owners J. E. Barr & Co., Philadelphia, Pa.

disciples, who will cure your disease, and give life to you, and all that are with you.

The Epistles of Jesus Christ and Abgarus, King of Edessa, The Apocryphal [Spurious] *New Testament*, p. 63.

The Portrait Sent to Abgarus

John of Damascus, in his fiery zeal in the great controversy on the use of images, sought to paralyze the opposition of the iconoclast emperor Constantine Copronymus, by bringing forward a legend which we meet first at the close of the fifth century, that Abgarus, king of Edessa, had once sent a painter to Jesus to take His portrait, but the artist failed, from the dazzling brightness of the Saviour's features. Jesus, the legend went on to say, honouring the spirit that had prompted the attempt, impressed His likeness on the cloth with which He was wont to wipe His brow, and sent it to Abgarus. But, though a letter of Abgarus to Jesus, and of Jesus to Abgarus, are noticed as early as the middle of the second century, by Justin Martyr, this wondrous story of the miraculous portrait appears only as an addition of centuries later.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 430.

The Wandering Jew

According to a popular legend, Jesus is said to have paused to rest in front of the shop of a cobbler named Ahasuerus, of the tribe of Naphtali. The sight of the fainting Saviour did not move the shoemaker to pity. Striking Him with his fist, he shouted, "Don't stop here! Go on! Move faster!"

The tottering Victim gazed reproachfully at the cobbler, and said sadly:

"I indeed am going on, but tarry thou till I come again."

This is one of many forms of the legend of the Wandering Jew, which has been enlarged upon by Eugene Sue, General Lew Wallace and Eugene Field. The story of the Jew who has been condemned to wander about the world until the second coming of the Christ has gained a strong hold on the popular imagination. In some countries the Jews themselves set out a cup of wine or other drink, at Passover time, for his refreshment if he should be hovering about.

W. W.

Veronica and the Handkerchief Portrait

While removing the cross from the back of the fallen Victim and placing it on the shoulders of Simon of Cyrene the sad procession came to a halt.

At this time, according to a tradition, a woman, heavily veiled, came out of a house beside the Way of Sorrows and, reaching the side of the bleeding Sufferer, offered Him a large handkerchief. Jesus took the cloth, wiped the sweat and blood from His face, and returned it to her with His thanks.

As the procession started on, the woman was rudely thrust aside. The sight of His bleeding face had so affected her that she swooned on entering the house. When she recovered consciousness she found the likeness of Jesus on the napkin with which He had wiped His face. Falling on her knees she cried out: "Blessed be the name of God my Saviour, who hath left me this memorial!"

It is related that when she showed this napkin to the Virgin Mary, His mother recognised His portrait and burst into tears.

The woman of the miraculous likeness is supposed to have visited Rome, and the napkin is believed to be the one still preserved in the Vatican. She has been canonised as St. Veronica, (meaning "true likeness") and the story of her pitying ministry is told as one of the "Stations of the Cross" in Roman Catholic Churches.

W. W.

The King of Glory Enters through the Gates of Hell

Then there was a great voice, as of the sound of thunder saying, Lift up your gates, O princes; and be ye lifted up, ye gates of hell, and the King of Glory will enter in.

The prince of hell perceiving the same voice repeated, cried out as though he had been ignorant, Who is that King of Glory?

David replied to the prince of hell, and said, I understand the words of that voice, because I spake them by his spirit. And now, as I have above said, I say unto thee, the Lord strong and powerful, the Lord mighty in battle: he is the King of Glory, and he is the Lord in heaven and in earth; He hath looked down to hear the groans of the prisoners, and to set loose those that are

From the Sacred Relic in the Vatican — *Gabriel Max*

PORTRAIT BELIEVED TO HAVE BEEN IMPRINTED MIRACULOUSLY ON VERONICA'S VEIL

Notice the effect of opening and closing of the eyes

appointed to death. And now, thou filthy and stinking prince of hell, open thy gates, that the King of Glory may enter in: for he is the Lord of heaven and earth.

While David was saying this, the mighty Lord appeared in the form of a man, and enlightened those places which had ever before been in darkness, and broke asunder the fetters which before could not be broken; and with his invincible power visited those who sate in the deep darkness by iniquity, and the shadow of death by sin.

Acts of Pilate, (attributed to Nicodemus) *The Apocryphal* [Spurious] *New Testament,* p. 84.

Caesar Commands Pilate to Send the Great Physician to Heal Him

Now whereas Tiberius Cæsar emperor of the Romans was suffering from a grievous sickness, and hearing that there was at Jerusalem a certain physician, Jesus by name, who healed all diseases by his word alone; not knowing that the Jews and Pilate had put him to death, he thus bade one of his attendants, Volusianus by name, saying, Go as quickly as thou canst across the sea, and tell Pilate, my servant and friend, to send me this physician to restore me to my original health. And Volusianus, having heard the order of the emperor, immediately departed, and came to Pilate, as it was commanded him. And he told the same Pilate what had been committed to him by Tiberius Cæsar, saying, Tiberius Cæsar, emperor of the Romans, thy lord, having heard that in this city there is a physician who healeth diseases by his word alone, earnestly entreateth thee to send him to heal his disease. And Pilate was greatly terrified on hearing this, knowing that through envy he had caused him to be slain. Pilate answered the messenger, saying thus, This man was a malefactor, and a man who drew after himself all the people; so, after counsel taken of the wise men of the city I caused him to be crucified.

The Death of Pilate, The Apocryphal [Spurious] *New Testament,* p. 279.

Pilate's Excuse

Pontius Pilate to Tiberius Cæsar the Emperor—Greeting:

Upon Jesus Christ, whom I fully made known to thee in my last, a bitter punishment hath at length been inflicted by the

will of the people, although I was unwilling and apprehensive. In good truth, no age ever had or will have a man so good and strict. But the people made a wonderful effort, and all their scribes, chiefs and elders agreed to crucify this ambassador of truth, their own prophets, like the Sibyls with us, advising the contrary ; and when he was hanged supernatural signs appeared, and in the judgment of philosophers menaced the whole world with ruin. His disciples flourish, not belying their master by their behaviour and continence of life ; nay, in his name they are most beneficent. Had I not feared a sedition might arise among the people, who were almost furious, perhaps this man would have yet been living with us. Although, being rather compelled by fidelity to thy dignity, than led by my own inclination, I did not strive with all my might to prevent the sale and suffering of righteous blood, guiltless of every accusation, unjustly, indeed, through the maliciousness of men, and yet, as the Scriptures interpret, to their own destruction.

Farewell. The 5th of the Calends of April.

The Epistle of Pontius Pilate, The Apocryphal [Spurious] *New Testament*, p. 272.

Condemned to the Most Ignominious Death

Then Pontius Pilate was apprehended by command of Cæsar and brought to Rome. Cæsar, hearing that Pilate had come to Rome, was filled with exceeding wrath against him, and caused him to be brought to him. Now Pilate brought with him the seamless coat of Jesus, and wore it when before the emperor. As soon as the emperor saw him he laid aside all his wrath, and forthwith rose to him, and was unable to speak harshly to him in anything : and he who in his absence seemed so terrible and fierce now in his presence is found comparatively gentle.

And when he had dismissed him, he soon became terribly inflamed against him, declaring himself wretched, because he had not expressed to him the anger of his bosom. And immediately he had him recalled, swearing and protesting that he was a child of death, and unfitted to live upon earth. And when he saw him he instantly greeted him, and laid aside all the fury of his mind.

All were astonished, and he was astonished himself, that he was so enraged against Pilate while absent, and could say noth-

ing to him sharply while he was present. At length, by divine suggestion, or perhaps by the persuasion of some Christian, he had him stripped of the coat, and soon resumed against him his original fury of mind. And when the emperor was wondering very much about this, they told him it had been the coat of the Lord Jesus. Then the emperor commanded him to be kept in prison till he should take counsel with the wise men what ought to be done with him. And after a few days' sentence was given against Pilate that he should be condemned to the most ignominious death. When Pilate heard this he slew himself with his own dagger, and by such a death put an end to his life.

The Death of Pilate, The Apocryphal [Spurious] *New Testament*, p. 281.

What They Did with Pilate's Body

When Pilate's death was made known Cæsar said, Truly he has died a most ignominious death, whose own hand hath not spared him. He was therefore fastened to a great block of stone and sunk in the river Tiber. But wicked and unclean spirits, rejoicing in his wicked and unclean body, all moved about in the water, and caused in the air dreadful lightning and tempests, thunder and hail, so that all were seized with horrible fear. On which account the Romans dragged him out of the river Tiber, bore him away in derision to Vienne, and sunk him in the river Rhone. For Vienne means, as it were, Way of Gehenna, because it was then a place of cursing. And evil spirits were there and did the same things.

Those men, therefore, not enduring to be so harassed by demons, removed the vessel of cursing from them and sent it to be buried in the territory of Losania. But when they were troubled exceedingly by the aforesaid vexations, they put it away from them and sunk it in a certain pool surrounded by mountains, where even yet, according to the account of some, sundry diabolical contrivances are said to issue forth.

The Death of Pilate, The Apocryphal [Spurious] *New Testament*, p. 281.

All That Josephus Relates about Jesus

(*This paragraph is believed to be an interpolation*)

Now there was about this time Jesus, a wise man, if it be lawful to call him a man ; for he was a doer of wonderful works, a teacher of such men as receive truth with pleasure. He drew over to him

both many of the Jews, and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day.

The Works of Flavius Josephus, edited by William Whiston, A. M., Book II. *Antiquities of the Jews*, Book XVIII, Chapter iii, p. 45.

VERONICA SHOWING THE MIRACULOUS PORTRAIT TO THE MOTHER OF JESUS

From the Painting in Bethany Church, Philadelphia, by permission of the Hon. John Wanamaker

XXXVIII

THE BRIGHTNESS OF HIS RISING

O Christ! Thy triumphs now begin.
—*Milman.*

As It Began to Dawn

And on the sabbath day they rested according to the commandment.

Luke xxiii. 56.

Now late on the sabbath day, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to see the sepulchre.

And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was like lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became like dead men.

Matthew xxviii. 1–4. Revised Version, etc.

Waiting for the First Streak of Easter Light

Did they, who had spent what remained of daylight to prepare spices wherewith to anoint the dead Christ, expect His body to be removed, or did they expect—perhaps in their sorrow even think of His word: "I rise again?" But on that holy Sabbath, when the Sanhedrists were thinking of how to make sure of the dead Christ, what were the thoughts of Joseph of Arimathæa and Nicodemus, of Peter and John, of the other disciples, and especially of the loving women who only waited for the first streak of Easter light to do their last service of love? What were their thoughts of God—what of Christ—what of the words He had spoken, the deeds He had wrought, the salvation He had come to bring, and the kingdom of heaven which He was to open to all believers?

Behind Him had closed the gates of Hades; but upon them rather than upon Him had fallen the shadows of death. Yet they still loved Him—and stronger than death was love.

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 620.

"Death Is Dead; Life Is Eternal!"

Quivering to its deepest underground fibers, the earth supported the glowing forms of God's ethereal envoys;—together they stood, the fire of their white transparent wings quenching the silver reflex of the sinking moon,—their radiant faces turned towards the closed sepulchre wherein their Master slept. Again the great wind rushed in resonant harp-like chords through heaven,—again the ground rocked and trembled, and again the thunder sounded its deep trump of wakening eloquence. And all the mystic voices of the air seemed whispering the great truths about to be made manifest:—"Death is dead; Life is Eternal! God is Love!"

Barabbas, A Dream of the World's Tragedy, Marie Corelli, p. 251.

The Great Disk Stirred in Its Groove

They passed to and fro, and came together at the mouth of the sepulchre, where they stood on guard.

In any two comrades picked for united duty, there is liable to be one finer and braver than the other. Of these two men, he who was the quicker of eye suddenly went the color of terror, pointed with his spear, and fell.

The stone that closed the tomb was moving.

The other guardsman sprang, with a Roman oath, and struck at the stone with his sword, but he did not hit it. The great disk began to stir in its groove and slowly rolled out to one side.

The moon was down, but the sun was not yet up; yet the garden glowed; a light that was neither of dawn nor of sunset rayed upon the tomb. The leaves of the vines that clung about it had the look that foliage has when it is aflame, and every flower in the garden was a bell or cup of fire. . . . Glory became translucent; translucence softly outlined—

But the bolder of the guards turned as faint as his mate, and dropped beside him.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 400.

Sublimely Beautiful He Stood

And now a deep silence reigned. All the soldiers of the watch lay stretched on the ground unconscious, as though struck dead by lightning,—the previous mysterious singing of the birds had ceased; and only the lambent quivering of the wing-like glory surrounding the angelic messengers, seemed to make an expressed though unheard sound as of music. Then . . . in the midst of the solemn hush . . . the great stone that closed the tomb of the Crucified trembled . . . and was suddenly thrust back like a door flung open in haste for the exit of a king . . . and lo! . . . a third great Angel joined the other two! . . . Sublimely beautiful He stood,—the Risen from the Dead! . . . gazing with loving eyes on all the swooning, sleeping world of men—the same grand countenance that had made a glory of the cross of death, now, with a smile of victory, gave poor humanity the gift of everlasting Life! The grateful skies brightened above Him, earth exhaled its choicest odours through every little pulsing leaf and scented herb and tree; nature exulted in the touch of things eternal,—and the dim pearly light of the gradually breaking morn fell on all things with a greater purity, a brighter blessedness than ever had invested it before. The Man Crucified and Risen, now manifested in Himself the mystic mingling of God in humanity, and taught that for the powers of the soul set free from sin, there is no limit, no vanquishment, no end. No more eternal partings for those who on earth should learn to love each other,—no more the withering hopelessness of despair,—the only "death" now possible to redeemed mortality being "the bondage of sin" voluntarily entered into and preferred by the unbelieving. And from this self-wrought, self-chosen doom not even a God can save.

Barabbas, A Dream of the World's Tragedy, Marie Corelli, p. 252.

"Walking in His Garden in the Cool of the Day"

There . . . was the symbol of the animal man, blindly conscious of the creative Soul of the Universe, yet doubting all manifestations of that Soul, and thrusting his own narrow fears and skepticisms forward to obstruct and bar out the very presence of the Eternal. And [there] . . . stood the pure and stately

embodiment of the Spirit of God made human,—the example of a perfect manhood; the emblem of life and the symbol of Genius, which, slandered and tortured, and slain and buried, rises eternally triumphant over evil and death.

A faint sigh stirred the air,—the sigh of One who knew that by the pitiless will of Man, He should be wronged and spiritually re-crucified for ages; and then the risen Light of the World turned away and glided among the little trembling trees, His figure gradually becoming a mere misty outline, vague and undefinable as though it were the floating shadow of a dream. Two hours had yet to pass ere the sun would rise,—meanwhile a fragrant freshness sweetened the breaking dawn, and all nature remained absorbed in a sacred silence of enraptured worship, conscious that the Master and Lord of Life was now, as once before in oldest time, "walking in His garden in the cool of the day."

Barabbas, A Dream of the World's Tragedy, Marie Corelli, p. 254.

Strange Things the Women Saw

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him.

And very early on the first day of the week, they came to the tomb when the sun was risen. And they were saying among themselves, Who shall roll away the stone for us from the door of the tomb? and looking up, they see that the stone is rolled back: for it was exceeding great.

And entering the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.

And he said to them, Be not amazed: you seek Jesus, the Nazarene, who has been crucified: he is risen; he is not here: behold, the place where they laid him!

But go, tell his disciples and Peter, He goes before you into Galilee, there you shall see him as he said to you.

And they went out and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

Mark xvi. 1–8. Revised Version, etc.

W. A. Bouguereau

WHAT THE WOMEN SAW

"Behold! the Stone Had Been Rolled away!"

(As supposed to have been related by Mary of Magdala)

"When we reached the tomb, behold, the mouth was open; and the stone had been rolled away, and was lying near by. In a moment it flashed into our mind that the body had been taken away. We said, 'Who hath done this,—his friends, or his enemies?'

"We thought for a moment, that Joseph had come earlier than we to the grave, and was now in the tomb, washing the body before it should be wrapped up with spices. We looked down into the tomb. All was silent, and it seemed empty. Then I said to the other women, 'Wait here, and I will run quickly, and overtake Peter and John, and bring them back.' So I ran quickly; and, after passing a little way beyond the city wall, I overtook them as they descended into the Valley of Hinnom. I said to them, 'They have taken away my master out of the tomb, and we know not where they have laid him.'"

Life and Times of Jesus, as Related by Thomas Didymus, James Freeman Clarke, p. 433.

What John and Peter Saw

[Mary Magdalene] ran therefore and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, They have taken away the Lord out of the tomb, and we know not where they have laid him.

Peter therefore went forth, and the other disciple, and they went toward the tomb.

And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he saw the linen cloths lying; yet he did not enter.

Simon Peter therefore also came, following him, and entered the tomb; and he beheld the linen cloths lying, and the napkin, that had been upon his head, not lying with the linen cloths, but rolled up in a place by itself.

Then the other disciple who came first to the tomb entered also, and he saw and believed. For as yet they knew not the scripture, that he must rise again from the dead.

So the disciples went away again to their own home.

John xx. 2–10. Revised, with Marginals and other authorities.

Who Could Have Removed the Body?

Who removed the body of Christ from the tomb? Six weeks afterwards, Peter preached the resurrection of Christ in Jerusalem. If Christ's enemies had removed the body, they could easily have silenced Peter; if His friends, they would have been guilty of such fraud, as not even Strauss deems possible in the circumstances. The theories of deception, delusion, and vision being thus impossible, and the . . objection to the fact, as involving a miracle, being a [begging of the whole question] the historical student is shut up to the simple acceptance of the narrative. To this conclusion the unpreparedness of the disciples, their previous opinions, their new testimony unto martyrdom, the foundation of the Christian Church, the testimony of so many, singly and in company, and the series of recorded manifestations during forty days, and in such different circumstances, where mistake was impossible, had already pointed with unerring certainty. And even if slight discrepancies, nay, some not strictly historical details, which might have been the outcome of earliest tradition in the apostolic Church, could be shown in those accounts which were not of eyewitnesses, it would assuredly not invalidate the great fact itself, which *may unhesitatingly be pronounced that best established in history.*

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 628.

Mary Magdalene Lingers Near the Tomb

But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beheld two angels in white sitting, one at the head, and one at the feet where the body of Jesus had lain.

And they say to her, Woman, why weepest thou?

She said to them, Because they have taken away my Lord, and I know not where they have laid him.

When she had thus said, she turned herself back, and beheld Jesus standing, and knew not that it was Jesus.

Jesus said to her, Woman, why weepest thou?

She supposing him to be the gardener, said to him, Sir, if thou hast carried him from here, tell me where thou hast laid him, and I will take him away.

Jesus said to her, *Mary.*

She turned herself, and said to him in Hebrew, Rabboni, which is to say, Teacher.

Jesus said to her, Do not take hold of me; for I am not yet ascended to the Father: but go to my brethren, and say to them, I ascend to my Father and your Father, and my God and your God.

Mary Magdalene came and told the disciples, I have seen the Lord; and how he had said these things to her.

John xx. 11–18. Revised Version, with Marginals and other authorities.

"Mary!"

(*Supposed account by Mary Magdalene*)

"I remained outside the tomb. When I thought of all the misery which had come on us, and that now we had not even the poor consolation of burying our master, I thought my heart would break, and I burst into a passion of weeping. Weeping thus, I stooped down to look again into the tomb, to be sure that the body was really gone; and I saw dimly two white figures, as I supposed, sitting a little way apart, and I thought they were angels. And a voice said tenderly, 'Why weepest thou, woman?' I thought the voice came from the angels in the tomb, and I answered, 'Because they have taken away my master, and I know not where they have laid him.' But instantly I turned round, and saw a man standing near, with no clothing except something wrapped round the body, leaving the arms and legs bare, as a laborer when he goes to his work. And the man said to me again, in the same tender voice I had supposed to come from the tomb, the same words, 'Why weepest thou, woman? Whom seekest thou?' Thinking it was the man who worked in the garden and took care of it, and that perhaps he had not known of his master's command to put the body in the tomb, I suddenly thought, 'Perhaps he has removed it;' and I said, 'Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.' Then he said to me, 'Mary!' and I knew in a moment who it was. It was *he*, Thomas,—*he* himself. I could not be mistaken in that voice: there never was such a voice in the world. And he called me 'Mary,' just as he has so often called me, but oh! with so much pity and tenderness, that I shall

never forget the sound of that word. It was he himself, Thomas; and he is alive!"

Life and Times of Jesus, as Related by Thomas Didymus, James Freeman Clarke, p. 434.

It Seemed to Them but Idle Talk

And they entered in, and found not the body. And it came to pass, while they were perplexed about that, behold, two men stood by them in dazzling apparel: and as they were frightened, and bowed down their faces to the earth, they said to them, Why do you seek him that lives among the dead? He is not here, but is risen: remember how he spoke to you when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of cruel men, and be crucified, and the third day rise again.

And they remembered his words, and returned and told all these things to the eleven, and to all the rest.

And these words appeared in their sight as idle talk; and they disbelieved them.

Luke xxiv. 3-9, and 11. Revised, with Marginals and ancient authorities.

The News Spread Fast

The news of the Resurrection spread fast among the disciples in Jerusalem; still it required time to reach all, and even when it spread, the fact was too great to be realised at once, and too contrary to previous expectations, to be other than slowly understood. Deep dejection reigned throughout the little Christian company. In spite of all their Master's warnings, His death had come on them by surprise, and, as it seemed, had destroyed everything. Cut off suddenly from all the hopes of an earthly kingdom they had cherished, notwithstanding the constant lessons of Christ's life and words, and deeply distressed by the loss of their Teacher and Head, they appeared to be left helpless, and paralyzed. The horrors of the past few days engrossed their thoughts and conversation. They believed Him now in Paradise, but no one dreamed of a resurrection so soon. John had, indeed, risen in some measure to the grandeur of the truth, and Peter had even seen Him, but the bulk of the disciples had lost well nigh all hope. The report of the empty grave and of the vision of angels and of their

announcement that He was alive, was insufficient to break their gloom, and prolonged their perplexity without relieving it.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 555.

Bribing the Soldiers Who Had Guarded the Grave

Now while they were going, behold, some of the guard came into the city, and told the chief priests all the things that had happened.

And when they were assembled with the elders, and had taken counsel, they gave large money to the soldiers, saying, Say, His disciples came by night, and stole him away while we slept.

And if this come to a hearing before the governor, we will persuade him, and rid you of care.

So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, until this day.

Matthew xxviii. 11–15. Revised Version, with Marginals and other authorities.

Their Only Refuge Seemed to Be in Lies

It was useless for the guards to stay beside an empty grave. With fear for the consequences, and horror at all that they had seen, they fled to the members of the Sanhedrin who had given them their secret commission. To these hardened hearts belief and investigation were alike out of the question. Their only refuge seemed to be in lies. They instantly tried to hush up the whole matter. They suggested to the soldiers that they must have slept, and that while they did so the disciples had stolen the body of Jesus.

But such a tale was too infamous for credence, and too ridiculous for publicity. If it became known, nothing could have saved these soldiers, supposing them to have been Romans, from disgrace and execution. The Sadducees therefore bribed the men to consult their common interests by burying the whole matter in secrecy and silence. It was only gradually and later, and to the initiated, that the base calumny was spread. Within six weeks of the Resurrection, that great event was the unshaken faith of every Christian; within a few years of the event the palpable historic proofs of it and the numerous testimonies of its reality—strengthened by a memorable vision vouchsafed to himself—had won

assent from the acute and noble intellect of a young Pharisaic zealot and persecutor whose name was Saul.

The Life of Christ, Frederic W. Farrar, D. D., F. R. S., Vol. II, p. 436.

"We Have Crucified a Man, but We Could Not Slay a God!"

"The Resurrection" had been a theological phrase in Palestine, accepted by some, refused by others, and a puzzle to all. Now it came to be called a fact of history. For the dead had been seen abroad, and recognized.

It also came, but not at once, to be understood that this mystery had some connection with the other, mightier one, which, in time, absorbed the interest of all thoughtful men.

There were those who bowed their heads, and smote their breasts and said: "We have crucified a man. But we could not slay a God!"

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 405.

Arguments on the Resurrection

The most remarkable of all miracles is the resurrection of Jesus Christ from the dead. It therefore is entitled to a distinct examination. The following facts in the case are acknowledged by friends and foes:

1. Jesus Christ frequently predicted the circumstances of his death. 2. He actually died. 3. Was buried. 4. Was missing from the tomb.

Now there are but three conceivable ways by which the body could be removed from the sepulchre. By his *enemies*, by his *friends*, or by *himself*, as he had predicted.

If by his *enemies*, their motive must have been to produce the body, and thereby confront the apostles, and convince them of fraud in their Master. But the body was *not* produced by them.

If by his *friends*, we cannot tell for what purpose. The dead body could not prove to them or others that he was risen; but would, on the contrary, be a standing and visible proof against them.

It is true his enemies reported that his friends had "stole him away." But when their report is examined it will appear false.

1. So manifestly improbable is the report, that Matthew, though he faithfully records the whole, does not offer a syllable to refute it.

2. The disciples were *few in number*, and destitute of *natural courage.*

They were generally dismayed and terrified at the fate of their Master.

Hence, when he was apprehended, they all forsook him and fled. Peter followed him afar off; and when accused of being a disciple, denied it three times with vehemence and oaths. Not one attended him in the judgment hall. And when he was crucified, the only persons that ventured to stand near his cross were his mother, with two or three other women, and St. John.

It is not therefore probable that they would be found at such a work, especially at such a season; for,

3. It was the occasion of the great *Passover*, when Jerusalem was full of people. It is also said to have been a time of the full moon.

4. It is not probable that all the guard would fall asleep *at once*, especially as they were in the *open air.*

5. If they were all asleep, they could not depose to anything that passed mean time. Sleeping witnesses! They could not *know* that it was *stolen;* or, if it was, *by whom.*

6. It was certain death to Roman soldiers to be found sleeping upon guard. Hence if they had been asleep, they would not have *voluntarily confessed* it.

7. If the reports of these soldiers had been believed, the *rulers* would have punished them. This they never did.

8. If the soldiers had believed their own story, they ever after would have reproached the disciples with it. This they were never known to do.

If, therefore, the body could be removed in no other way, it must have been *by his own power*, as he had previously foretold.

The more direct evidence of this great miracle is contained in the eleven distinct appearances of Christ after his burial. These were at different hours of the day, at different places, and, on one occasion to five hundred persons.

He did not appear to them *silently*, but talked and ate with them, showed his hands and feet, made them handle him, etc.; held several long conversations with them, and at last ascended to heaven in their sight.

A Theological Compend, Rev. Amos Binney, p. 27.

"The Lord Is Risen Indeed!"

The importance of all this cannot be adequately expressed in words. A dead Christ might have been a teacher and wonder-worker, and remembered and loved as such. But only a risen and living Christ could be the Saviour, the Life, and the Life-Giver—and as such preached to all men. And of this most blessed truth we have the fullest and most unquestionable evidence. We can, therefore, implicitly yield ourselves to the realism of that most sacred and blessed fact. This is the foundation of the Church, the inscription on the banner of her armies, the strength and comfort of every Christian heart, and the grand hope of humanity:

"The Lord is risen indeed."

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 629.

Eugene Burnand

PETER AND JOHN RUNNING TO THE TOMB

XXXIX

APPEARANCES OF THE RISEN LORD

Not to me only, but unto all them also that love His appearing.
—*St. Paul.*

The "Traveler Unknown" on the Road to Emmaus

And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. And they communed with each other of all these things which had happened.

And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.

And he said to them, "What words are these that you exchange one with another as you walk?"

And they stood still, looking sad. And one of them, named Cleophas, answering said to him, "Dost thou alone sojourn in Jerusalem and not know the things which have happened there in these days?"

And he said to them, "What things?"

And they said to him, "The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was He who should redeem Israel. Yes, and besides all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying that they had also seen a vision of angels, who said that he was alive.

"And certain of those who were with us went to the tomb, and found it just as the women had said: but they did not see him."

And he said to them, "O foolish men, and slow of heart to believe after all that the prophets have spoken! Was it not necessary for the Christ to suffer these things, and to enter into his glory?"

And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.

And they came near the village, to which they were going: and he made as though he would go farther.

And they constrained him, saying, "Stay with us, for it is toward evening, and the day is now far spent."

And he went in to stay with them.

And it came to pass, when he had sat down with them to supper, he took the loaf, and blessed it and breaking it he gave some to them.

And their eyes were opened, and they knew him; and he vanished out of their sight.

And they said one to another, "Was not our heart burning within us, while he spoke to us in the way, while he opened the scriptures to us?"

And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and those who were with them, saying, "The Lord is risen indeed, and has appeared to Simon."

And they rehearsed the things by the way, and how he was known by them in the breaking of the bread.

Luke xxiv. 13–35. Revised, with Marginals and modernised.

What of the Great New Hope of the Kingdom?

It was the early afternoon of that spring day perhaps soon after the early meal, when two men from that circle of disciples left the city. Their narrative affords deeply interesting glimpses into the circle of the Church in those first days. The impression conveyed to us is of utter bewilderment, in which only some things stood out unshaken and firm: love to the person of Jesus; love among the brethren; mutual confidence and fellowship; together with a dim hope of something yet to come—if not Christ in His kingdom, yet some manifestation of, or approach to it. The apostolic college seems broken up into units; even the two

chief apostles, Peter and John, are only "certain of them that were with us." And no wonder; for they are no longer "apostles"—sent out. Who is to send them forth? Not a dead Christ! And what would be their commission, and to whom and whither? And above all rested a cloud of utter uncertainty and perplexity. Jesus *was* a prophet mighty in word and deed before God and all the people. But their rulers had crucified Him. What was to be their new relation to Jesus; what to their rulers? And what of the great new hope of the kingdom, which they had connected with Him?

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 637.

Standing in Their Midst

When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst, and said to them, Peace be unto you.

And when he had said this, he showed them his hands and his side.

The disciples therefore were glad, when they saw the Lord.

Jesus therefore said to them again, Peace be unto you: as the Father has sent me, even so I send you.

And when he had said this, he breathed on them, and said to them, Receive the Holy Spirit: whose soever sins you forgive, they are forgiven them; whose soever sins you retain, they are retained.

But Thomas, one of the twelve, called the Twin, was not with them when Jesus came. The other disciples therefore said to him, We have seen the Lord.

But he said to them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

John xx. 19–25. Revised Version, with Marginals, etc.

Thomas the Twin Was Not There

At this meeting, Thomas surnamed the Twin was not present. The cause of his absence is not intimated; but we conjecture that

he was just then in no mood to associate with his fellow-disciples. He was evidently of a melancholy, despondent temper; and the fearful scenes of Passion Week had probably plunged him into the deepest mental distress. He was brave, loving, and constant, but lacking in hope and *faith*. Indeed, he is well called the skeptical apostle. When the other disciples said to him, "We have seen the Lord," he replied, "Except I shall see in His hands the print of the nails, and thrust my hand into His side, I will not believe."

Have we, then a Hume, or a Renan among the apostles? Though ten of his colleagues testified that they had seen their Master alive, he would not believe. He would not be convinced by any evidence short of sensation: nay, he would not receive the testimony of a single sense; he must not only see but handle; he must put his finger into the print of the nails, and thrust his hand into His side. There is something wonderfully *modern* in this. A Voltaire, or a Strauss, could not have demanded more overpowering evidence. Even previous to the death of Christ, the tendency of Thomas to call in question everything spiritual and mysterious had been clearly disclosed. When Jesus said that He was going to His Father, and by a way which they all knew, Thomas broke in with an objection: "Lord, we know not whither Thou goest, and how can we know the way?"

Immanuel, Zachary Eddy, D. D., p. 742.

The Convincing of Thomas

And after eight days again his disciples were within, and Thomas with them.

Jesus came, the doors being shut, and stood in the midst, and said, Peace be unto you.

Then he said to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it in to my side: and be not faithless, but believing.

Thomas answered and said to him, My Lord and my God!

Jesus said to him, Because thou hast seen me, thou hast believed. Blessed are they that have not seen, and yet have believed.

John xx. 26–29. Revised Version, with Marginals.

"Thou Art My God Indeed!"

Where gathered His disciples true,
There in the midst Christ stood to view,
Proclaiming: "Peace be unto you!"
Hallelujah!

When Didymus now heard it said,
That Jesus rising left the dead,
Strong doubt possessed his heart and head.
Hallelujah!

"See, Thomas, see My wounded side,
These hands and feet!" the Saviour cried,
"Doubt not: believe; in Me confide."
Hallelujah!

When Thomas searched with earnest heed
Feet, hands, and side, from doubting freed,
He said: "Thou art my God indeed!"
Hallelujah!

Let Zion's Sons and Daughters Say, Translated from the Latin by Prof. Thomas C. Porter. *Christ in Song*, Philip Schaff, D. D., Vol. I, p. 255.

The Reconfirming of Peter

After these things Jesus showed himself again to the disciples at the sea of Tiberias; and he manifested himself in this way. There were together Simon Peter, and Thomas called the Twin, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

Simon Peter said to them, I am going a-fishing.

They say to him, We also are coming with thee.

They went forth, and got into the boat; and that night they caught nothing. But when day was breaking, Jesus stood on the beach: yet the disciples did not know that it was Jesus.

Jesus therefore said to them, "Children, have you anything to eat?"

They answered him, "No."

And he said to them, "Cast the net on the right side of the boat, and you shall find."

They cast therefore, and now they were not able to draw it for the multitude of fishes.

That disciple therefore whom Jesus loved said to Peter, "It is the Lord!"

So when Simon Peter heard that it was the Lord, he tied his tunic about him (for he was naked), and threw himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes.

So when they got out upon the land, they saw a fire of charcoal there, and a fish laid thereon, and a loaf.

Jesus said to them, "Bring some of the fish which you have just caught."

Simon Peter therefore went aboard, and drew the net to land, full of great fishes, a hundred and fifty-three: and for all there were so many, the net was not torn.

Jesus said to them, "Come to breakfast."

And none of the disciples dared inquire of him, Who art thou? knowing that it was the Lord.

Jesus came, and took the loaf, and gave them some, and the fish likewise.

This is now the third time that Jesus was manifested to the disciples, after he had risen from the dead.

So when they had breakfasted, Jesus said to Simon Peter, "Simon, son of Jonas, lovest thou me more than these?"

He said to him, "Yes, Lord; thou knowest that I love thee."

He said to him, "Feed my lambs."

He said to him again a second time, "Simon, son of Jonas, lovest thou me?"

He said to him, "Yes, Lord, thou knowest that I love thee."

Jesus said to him, "Feed my sheep."

He said to him the third time, "Simon, son of Jonas, lovest thou me?"

Peter was grieved because he said to him the third time, "Lovest thou me?" And he said to him, "Lord, thou knowest all things; Thou perceivest that I love thee."

Jesus said to him, "Feed my sheep. Verily, verily I say to thee, When thou wast young, thou didst dress thyself, and walked whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall dress thee, and carry thee whither thou wouldest not."

Now this he said, signifying by what manner of death he should glorify God.

And when he had spoken this, he said to him, "Follow me."

Peter, turning about, saw the disciple whom Jesus loved following; who leaned back on his breast at the supper, and said then, "Lord, who is he that is betraying thee?"

Peter therefore seeing him said to Jesus, "Lord, and this man—what?"

Jesus said to him, "If I will that he tarry till I come, what is that to thee? follow thou me!"

This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not to him, that he should not die; but, "If I will that he tarry till I come, what is that to thee?"

This is the disciple that bears witness of these things, and wrote these things: and we know that his witness is true.

John xxi. 1–24. Revised, using Marginals and other authorities, modernised.

"They Will Lead You Where You Would Not Go"

"Hear now," He continued, "what awaits you. Verily, verily, I say unto you, Hitherto you have girded yourself and gone whither you pleased, and you do so still; but, in your old age you will stretch forth your hands helplessly, and will give yourself up to others, who will gird you with chains, and lead you off where you would fain not go—to the place of judgment." An assurance of safety for the present, and a timely warning of what the future would bring! There was a brief pause, and then the words, "Follow me," summoned the apostle once more, as of old: but spoken this time, by the risen and glorified Saviour—it called him to follow Him in a martyr's death, and then, to the glory beyond.

Peter, taking the last words literally, fancied he was to follow his Master as before, and as Jesus seemed now leaving them, had done so a few paces, when, turning round, he saw John coming after him. Unwilling to separate from one endeared by long companionship as a fellow-disciple, he, therefore, ventured to ask, in hope that John too, would be allowed to come with them —"Lord, what will this man do?" But things were not as in old days of common familiar communion. "If I should please

that he live till my return, why should you seek to know it?" replied Jesus. "From you I require that you follow me in the path in which I have gone before you."

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. II, p. 568.

"Lo, I Am with You Alway!"

But the eleven disciples went into Galilee, to the mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted.

And Jesus came to them and spoke to them, saying, "All authority has been given to me in heaven and on earth. Go, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatever I commanded you and lo, I am with you alway, even unto the end of the world."

Matthew xxviii. 16–20. Revised, with Marginals, etc.

"On Thee Has the Lord a Great Work to Complete!"

"Earth, thou grain of sand on the shore of the Universe of God; thou Bethlehem, amongst the princely cities of the heavens; thou art, and remainest, the Loved One amongst ten thousand suns and worlds, the Chosen of God. Thee will He again visit, and then thou wilt prepare a throne for Him, as thou gavest Him a manger cradle; in His radiant glory wilt thou rejoice, as thou didst once drink His blood and His tears, and mourn His death! On thee has the Lord a great work to complete!"

Das Leben Jesu, Pressel, Translated by Cunningham Geikie, D. D., p. 558.

Carried up into Heaven

And he said to them, These are my words which I spoke to you, while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses and the prophets, and the psalms, concerning me.

Then he opened their mind, that they might understand the scriptures; and he said to them, Thus it is written that the Christ should suffer and rise again from the dead the third day; and that repentance and remission of sins should be preached in his

name to all nations. Beginning from Jerusalem, you are witnesses of these things. And behold I send forth the promise of my Father upon you: but tarry in the city, until you are clothed with power from on high.

And he led them out until they were opposite Bethany: and he lifted up his hands, and blessed them.

And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy: and were continually in the temple, blessing God.

Luke xxiv. 44–53. Revised, with Marginals, etc.

Twelve Manifestations after He Arose from the Dead

(NOTE. Most authorities give eleven appearances, the twelfth being cited from Paul's First Letter to the Corinthians, xv. 8.)

(1) To Mary Magdalene, in the garden of the tomb.
"*Mary!*" "*Touch me not.*"

(2) To the women returning homeward.
"*Go, tell my brethren that they go into Galilee.*"

(3) To the two disciples on the way to Emmaus.
"*Ought not the Christ to have suffered these things?*"

(4) To Peter.
And that he was seen of Cephas, then of the twelve.
1 Corinthians xv. 5.

(5) To the Ten (Judas and Thomas being absent) in the upper room.
"*Peace be unto you!*" "*Receive the Holy Spirit!*"

(6) To the Eleven in the upper room.
"*Peace be unto you!*" (To Thomas.) "*Blessed are they that have not seen, and yet have believed.*"

(7) To seven apostles on the Sea of Galilee.
(To Peter.) "*Feed my lambs.*"

(8) To the Eleven on a mountain in Galilee.
"*All power is given unto me.*" "*Go and disciple all nations.*"
"*Lo, I am with you alway, even unto the end of the world.*"

(9) To five hundred in Galilee or Bethany.
After that he was seen of above five hundred brethren at once. 1 Corinthians xv. 6.

(10) To James.
After that he was seen of James. 1 Corinthians xv. 7.

(11) The Ascension, near Bethany.

(12) To Paul.
And last of all he was seen of me also, as of one born out of due time. 1 Corinthians xv. 8.

W. W.

Paul's Summary of the Appearances

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures:

And that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

After that, he was seen of James; and then of all the apostles.

And last of all he was seen of me also, as of one born out of due time.

1 *Corinthians* xv. 3–8. Authorised Version.

He Has Left Us a Rich World of Thoughts

He has left us not only a life, but a rich world of thoughts in which all the best inspirations and longings of mankind meet and are reflected. It is the expression of the purest and directest truths which rise in the depths of the soul, and they are made common to all mankind by being uttered in the simplest and most popular form.

The Historic Christ, Theodor Keim, p. 184.

Closing Words of the Fourth Gospel

Many other signs, therefore, Jesus did in the presence of the disciples, which are not written in this book: but these are written,

that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in his name.

And there are also many other things which Jesus did, which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

John xx. 30, 31; and xxi. 25. Revised Version, etc.

So Ends the Gospel of the King

So ends the Gospel of the King. He came and declared the laws of the Kingdom, and revealed its beauty in His life, and its beneficence in His deeds. His own, according to the flesh, would have none of Him, and in unholy coalition with Gentile powers, uttered the verdict, "We will not have this Man to reign over us."

Yet the final note is not that of man's rejection of the King, but of God's exaltation of Him; and we are gathered around the risen One, and cry no longer as the expression of a desire, Long live the King; but as the proclamation of a certainty, For ever lives the King.

The Analyzed Bible, The Rev. G. Campbell Morgan, D. D., *The Gospel According to Matthew*, p. 307.

He Has Left Us the August Opportunity of Everlasting Life

Thus vanished from the earth Jesus of Nazareth, the Son of God.

Evil never touched his spirit. Corruption did not approach his body. Even his ashes were not permitted to remain in the soil of the land that had slain him.

He was born in denial of the laws of life. He died in defiance of the laws of death. He was Lord of law. Ideal of sacrifice, Master of suffering, the grandest intellect, the purest heart that this low world has known—its Supreme Soul—he passed.

He has left us the faith which bears his name. He has left us the august opportunity of everlasting life.

The Story of Jesus Christ, Elizabeth Stuart Phelps, p. 412.

Heaven's Golden Day Has Broken!

And so their last question to Him, ere He had parted from them, was also answered, and with blessed assurance. Reverently they worshiped Him; then, with great joy, returned to Jerusalem. So it was all true, all real—and Christ "sat down at the right hand of God!" Henceforth, neither doubting, ashamed, nor yet afraid they "were continually in the Temple, blessing God."

"And they went forth and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen."

Amen! It is so. Ring out the bells of heaven; sing forth the angelic welcome of worship; carry it to the utmost bounds of earth! Shine forth from Bethany, Thou Sun of Righteousness, and chase away earth's mist and darkness, for Heaven's golden day has broken!

The Life and Times of Jesus the Messiah, Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 652.

XL

THE SON OF MAN AND GOD

Faith has yet its Olivet,
And love its Galilee.
—*Whittier.*

The Fourfold Gospel

From Canon Farrar's *Messages of the Books* we take the following descriptions:

"St. Matthew's is the Gospel for the Jews, the Gospel of the past, the Gospel which sees in Christianity a *fulfilment* of Judaism, the Gospel of discourses, the Gospel which represents Christ as the Messiah of the Jew. . . .

"St. Mark's is the Gospel for the Romans, the Gospel of the present, the Gospel of incident, the anecdotal Gospel, the Gospel which represents Christ as the Son of God and Lord of the world. . . .

"St. Luke's is the Gospel for the Greeks, the Gospel of the future, the Gospel of progressive Christianity, of the universality and gratuitousness of the Gospel, the historic Gospel, the Gospel of Jesus as the Good Physician and the Saviour of mankind. . . .

"St. John's is preëminently the Gospel for the Church, the Gospel of eternity, the spiritual Gospel, the Gospel of Christ as the Eternal Son, and the Incarnate Word."

Select Notes on the International Lessons for 1900, F. N. Peloubet, D. D., p. 9.

How Mark Wrote the Good News

Mark began to write his story of the Good News with extreme modesty and brevity. He began with the teaching of John, and hurried right into the heart of his record. His story included no account of the birth of Jesus, or of his early life, or of his parentage, or descent from David; and it contained no formal discourses, only a few parables, and not very many miracles. It was a concise and nearly colorless account of the story of Jesus

as it had been received by a young man from those who were with Jesus, written with no attempt at precise historical order, but only to set down the main things which a young man had heard from those older than himself.

It was so brief that it came to be undervalued. Matthew used it and copied almost the whole of it into his longer Gospel, which circulated freely among the Jews; Luke copied very nearly all of it in his beautiful story, written for the Gentiles; and these two became so popular, one among the Jews and the other among the Gentiles, that they quite overshadowed the shorter and simpler Gospel on which both of them had depended. There came a time, indeed, when there appears to have been only a single copy of Mark's Gospel that was known to exist in the possession of the early Church, and that was mutilated, for the last chapter had been torn off. We do not know how Mark finished his story of the Resurrection, for his account ends apparently at the eighth verse of the sixteenth chapter, and the remaining twelve verses are a later addition written by some one in an attempt to supply the missing verses of Mark's narrative.

The Boy Who Ran Away, William E. Barton, D. D., *The Outlook*, November 18, 1911, p. 667.

Did Mary the Mother Tell Her Story to Luke?

If we are right in our view as to Luke's authority and as to the way in which that authority reached him, viz., by oral communication, it appears that either the Virgin was still living when Luke was in Palestine during the years 57 and 58—which is quite possible on the supposition that she was quite young when Jesus was born—or Luke had conversed with some one very intimate with her, who knew her heart and could give him what was almost as good as first-hand information. Beyond that we cannot safely go; but yet one may venture to state the impression—though it may be generally considered merely fanciful—that the intermediary, if one existed, is more likely to have been a woman than a man. There is a womanly spirit in the whole narrative, which seems inconsistent with the transmission from man to man, and which, moreover, is an indication of Luke's character: he had a marked sympathy with women.

Was Christ Born at Bethlehem? W. M. Ramsey, M. A., D. C. L., p. 88.

Fable That Each Apostle Inserted an Article in the Creed

It is affirmed by Ambrose, "that the twelve Apostles, as skilful artificers, assembled together and made a key by their common advice, that is, the Creed; by which the darkness of the devil is disclosed, that the light of Christ may appear."

Others fable that every apostle inserted an article, by which the creed is divided into twelve articles; and a sermon, fathered upon St. Austin, and quoted by Lord Chancellor King, fabricates that each particular article was thus inserted by each particular apostle:—

Peter.—1. I believe in God the Father Almighty;

John.—2. Maker of heaven and earth;

James.—3. And in Jesus Christ his only Son, our Lord;

Andrew.—4. Who was conceived by the Holy Ghost, born of the Virgin Mary;

Philip.—5. Suffered under Pontius Pilate, was crucified, dead and buried;

Thomas.—6. He descended into hell, the third day he rose again from the dead;

Bartholomew.—7. He ascended into heaven, sitteth at the right hand of God the Father Almighty;

Matthew.—8. From thence he shall come to judge the quick and the dead;

James, the son of Alpheus.—9. I believe in the Holy Ghost, the holy Catholic Church;

Simon Zelotes.—10. The communion of saints, the forgiveness of sins;

Jude, the brother of James.—11. The resurrection of the body;

Matthias.—12. And the life everlasting. Amen.

The Apocryphal [Spurious] *New Testament*, p. 91.

Traditional Deaths of the Apostles

Judas's death is described by the evangelists.

Matthew suffered martyrdom by the sword in Ethiopia.

John was put into a cauldron of boiling oil, but escaped death and was banished to Patmos.

Peter was crucified at Jerusalem with his head downward.

James was beheaded at Jerusalem.

James the Less was thrown from a pinnacle of the Temple and beaten to death below.

Philip was hanged to a pillar in Phrygia.

Bartholomew was flayed alive.

Andrew was bound to a cross, whence he preached to his persecutors till he died.

Thomas was run through the body at Coromandel, India.

Jude was shot to death with arrows.

Simon the Canaanæan is believed to have suffered martyrdom in Rome.

W. W.

Many Priests Joined the Disciples of Jesus

The higher ranks of the priesthood—rich and haughty—contributed to the degradation of their poorer brethren, whom they despised, oppressed, and plundered. Nor was the general character of the priesthood unaffected by the corruption of the times; as a class, they were blind guides of the blind. Not a few, however, in so numerous a body, must have retained more or less religious sensibility, for we find that many even of the members of the Jerusalem Council were so alive to the corruption of the hierarchy at large, that they believed on Christ, its great antagonist, and a large number of priests, shortly after His crucifixion, openly joined His disciples.

The Life and Words of Christ, Cunningham Geikie, D. D., Vol. I, p. 82.

Christians Accused of Setting Fire to Rome

[Nero] punished, with exquisite torture, a race of men detested for their evil practices, by vulgar appellation commonly called Christians.

H. Hofmann, 1824—

"LO, I AM WITH YOU ALWAY!"

The name was derived from Christ, who in the reign of Tiberius, suffered under Pontius Pilate, the procurator of Judea. By that event the sect, of which he was the founder, received a blow, which, for a time, checked the growth of a dangerous superstition; but it revived soon after, and spread with recruited vigor, not only in Judea, the soil that gave it birth, but even in the city of Rome, the common sink into which everything infamous and abominable flows like a torrent from all quarters of the world.

Nero proceeded with his usual artifice. He found a set of profligate wretches, who were induced to confess themselves guilty, and, on the evidence of such men, a number of Christians were convicted, not indeed, upon clear evidence of their having set the city on fire, but rather on account of their sullen hatred of the whole human race. They were put to death with exquisite cruelty, and to their sufferings Nero added mockery and derision. Some were covered with the skins of wild beasts, and left to be devoured by dogs; others were nailed to the cross; numbers were burnt alive; and many, covered over with inflammable matter, were lighted up, when the day declined, to serve as torches during the night.

For the convenience of seeing this tragic spectacle, the emperor lent his own gardens. He added the sports of the circus, and assisted in person, sometimes driving a curricle, and occasionally mixing with the rabble in his coachman's dress. At length the cruelty of these proceedings filled every breast with compassion. Humanity relented in favour of the Christians. The manners of that people were, no doubt, of a pernicious tendency, and their crimes called for the hand of justice; but it was evident, that they fell a sacrifice, not for the public good, but to glut the rage and cruelty of one man only.

The Annals of Tacitus. The Works of Cornelius Tacitus, Book XV, Section xliv, p. 287.

Faith of Our Fathers!

Faith of our fathers! living still
In spite of dungeon, fire, and sword:
O how our hearts beat high with joy
Whene'er we hear that glorious word!
Faith of our fathers! holy faith!
We will be true to thee till death!

Our fathers, chained in prisons dark,
Were still in heart and conscience free:
How sweet would be their children's fate,
If they, like them, could die for thee!
Faith of our fathers! holy faith!
We will be true to thee till death!

Faith of Our Fathers! Frederick W. Faber, *The Methodist Hymnal*, p. 290.

The Chain of Christian Evidence from the First Century

There are in existence ancient Greek manuscripts of the New Testament that have come down unchanged from the fourth century. In them are the four Gospels, substantially the same as those in use in the churches to-day. We are therefore certain that we have the same history of Christ's life as was accepted by believers universally in that century. To make "assurance double sure," we have the decision of two famous Councils of that age concerning the canon of New Testament scripture. In 397 the Council of Carthage placed the sanction of its judgment upon those books which were to be read in the churches as of divine authority. The catalogue was precisely the same as is to-day accepted. In 363 the Council of Laodicæa gave a list of the books received which was identical with ours with the one exception that no mention was made of the Apocalypse [Revelation].

Following back the stream of evidence from this point we come next to a history of the Church from the apostolic age written by Eusebius of Cæsarea, who lived from 260 A. D. to 338 A. D. In this work there is distinct testimony to the fact that at the close of the third century the Gospels were received everywhere without any question as to their historic accuracy. Next in order is Origen, who lived from 185 A. D. to 254 A. D. He published a catalogue of the canon of his day and it began with the four Gospels.

The next witness is Irenæus, who wrote a treatise in the same year Origen was born, namely 185 A. D., in which special mention is made of Matthew, Mark, Luke and John as the accredited Gospels. About 160 A. D., Tatian prepared a work which he called the Diatessaron, and which was a compilation of the story of Christ's life from the four Gospels.

Somewhere in the neighborhood of 146 A. D., Justin Martyr

issued an "Apology" in which he referred in definite terms to the Memoirs of the Apostles, and said that they were read on every Sunday in the public congregations of Christians. He made about 200 quotations from the Gospels, from which it is evident that by "Memoirs" he meant precisely what we call Gospels. In 135 A. D., Papias published an exposition of Matthew and Mark which he called the Oracles of the Lord and which were accepted generally at that time by believers.

We are thus carried beyond the middle of the second century by the distinct testimony of credible and competent witnesses. From their statements it is perfectly plain that the Christian churches about 150 A. D. were supplied with the story of their Lord's life in those Gospels which still stand at the head of the New Testament canon.

To bridge the distance from this date to the age of the apostles is a very easy matter. The life of one man is sufficient to cover the space. Polycarp, the bishop of Smyrna, who was martyred in 155 or 156 A. D., was an old man at the time of his decease. He was born somewhere about 70 A. D. In his youth he was a disciple of the apostle John and from him learned the story of our Lord's life. When John died Polycarp was thirty years old. It was his privilege to know many other persons who had seen the risen Christ. Treasuring up these recollections he went through the churches preaching the doctrines he had received, and recounting the history he had heard from those who had been eye witnesses of the scenes reported. . . .

The fact that near the close of Polycarp's life the churches universally accepted Matthew, Mark, Luke and John as authentic and trustworthy is an unanswerable witness to their accuracy. Had these books been untrustworthy, the man, who had talked with John himself again and again, and from his lips learned the sacred story and teachings, would have been a swift and effective exposer of their errors. False Gospels could not have stood before him. Their acceptance without a breath of doubt is proof positive that they accorded with the report which the aged bishop brought direct from the apostolic age. The line of evidence is thus complete from the latter half of the first century to the present day.

A Search after Grounds for Faith, Rev. Willis P. Odell, D. D., pp. 7–9.

The Fire in the Heart of History

Workingmen see in Jesus one of themselves. On coming into power one of their first acts would be to put this Workingman into the public schools—a moulder of childhood's formative clay. The Carpenter of Nazareth is the greatest working force in history. He is woven into every part of knowledge. To keep him longer quarantined from the schools and colleges would not only bereave the young of collision with the most efficient moral dynamic ever known, but it would also maim the intellect. Jesus is the central fire that burns at the heart of history. Leave him out, European chronicles are meaningless—the march of the centuries nothing but a splendid chaos. Art, letters, the development of institutions, are knowable only to those who know him. He is the red cord across the stretch of centuries, the clue to an otherwise infinite maze and bafflement. Only to whoso has knowledge of this Workingman is there presented a map of history and the human drama unfolds itself in a scheme of orderliness and progression. The calendar on the wall of every home and shop and office attests the unavoidable Carpenter. To release him, therefore, from the the Sunday-schools and the catechism . . . into the public school where he belongs by inalienable right, is the premier need of our day.

The Call of The Carpenter, Bouck White, p. 342.

The Life of Christ in History Can Not Cease

The life of Christ in history can not cease. His influence waxes more and more; the dead nations are waiting till it reach them, and it is the hope of the earnest spirits that are bringing in the new earth. All discoveries of the modern world, every development of juster ideas, of higher powers, of more exquisite feelings in mankind, are only new helps to interpret Him; and the lifting-up of life to the level of His ideas and character is the programme of the human race.

The Life of Jesus Christ, Rev. James Stalker, M. A., p. 152.

The Christ That Is to Be

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant and the free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

In Memoriam, cvi. Alfred Tennyson, *Poetical Works*, p. 129.

The Son of Man the Son of God

Thou seemest human and divine—
  The highest, holiest manhood thou!
  Our wills are ours, we know not how—
Our wills are ours to make them thine.

—*Tennyson.*

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INDEX

A

Aaron, 452.
Abbott, Rev. Dr. Lyman, stories, 139, 150, 190, 205, 229, 265, 281, 301, 334, 381.
Abel, 235.
Abgarus, king of Edessa, 506, 507.
Abiathar, 190, 191.
Abilene, district, 115.
Abraham, 94, 115, 150, 178, 219, 220, 311-14, 339, 340, 349, 385, 399.
Aceldama, see Field of Blood.
Adam, Samaritan belief about, 150.
Ænon, the Baptist at, 154.
Ahasuerus, the Wandering Jew, 507.
Alexis, husband of Herod the Great's sister Salome, 42, 72, 73.
Alfred the Great, 211.
Alphaeus. See also Clopas, 106.
Ambrose, Saint, 539.
Andrew, one of the Twelve, 128, 165, 166, 171, 192, 203-5; with certain Greeks, 403; 539, 540.
Angel or Angels, Gabriel, 48-50; appearing to the shepherds, 62, 63; illustration, 63; illustration, flight to Egypt, 71; minister to Jesus, 124; 133; names used in magic, 177; coming in glory, 291; always behold His face, 298; in presence of, 332; all the holy angels, 359; "hath spoken to Him," 403; into the face of our Father, 410; 445; twelve legions in His defense, 448; at the tomb, 516; in the tomb, 518, 520.
Anna, prophetess in Temple, 66.
Annas (Ananus, Hanan), 115, 144, 451, 452, 454, 455, 464, 470, 474, 487, 495.
Annunciation, 48-50.
Antin (Grabau), Mary, story, 44.
Antipas (Herod), 72, 115, 155, 257-9, 262-5, 268, 281, 340-2; 466, 467, 474.
Antonia, castle, 41, 111.
Apocryphal New Testament, stories, 76, 77, 80-2, 84-8, 506, 507, 509-11, 539.
Appearances of the Christ after Resurrection, 525-536; 533, 534.
Aramaic (Aramean, Syriac), 93, 112, 113, 136, 137; "Talitha cumi," 255; "Ephphatha," 285, 286; "Eli, Eli, lama sabachthani," 494, 495.
Ararat, Mount, 150.
Archelàus, 72-4, 101.
Arnold, Sir Edwin, stories, 110, 464.
Ascension of Jesus, 532-5.
Asceticism, Jesus opposed to, 127.
Asmonean, lineage or family, 48, 66.
Atonement, Day of, 90, 136. See also Feasts.
Augustine, Saint, 539.
Augustus (Octavius), Emperor, 31, 34, 53, 55, 71, 101, 131.

B

Baal, heathen deity, 283.
Babylon, 48, 67.
Bacheller, Irving, stories, 40, 69.
Balaam, prophet of Midian, 39.
Baltasar (Balthasar), traditional name of one of the Magi, 70.
Baptism of Jesus, 118-20.
Barabbas, 337, 469, 470, 472, 473.
Barrett, Eaton S., story, 500.
Bartholomew. See also Nathanael, 134, 203, 204; 529, 539, 540.
Bartimæus (son of Timæus), 386, 387; illustration, 386; 393.
Barton, William E., stories, 414, 415, 439, 450, 538.
Beatitudes, 206-209.
Bede, "the Venerable," 70.
Bedouin Arabs, 116.
Beecher, Henry Ward, stories, 36, 47, 50, 53, 89, 91, 95, 98, 103, 118, 119.
Beelzebub (Beelzebul), 232, 233, 261, 283.
Beeroth, village, 101.
Beersheba, the southern boundary of country, 59.
Bethabara, 118, 132, 205.
Bethany, 321, 322, 363-6; 370, 387, 388, 394, 395, 398, 408, 412, 488, 523.
Bethel, 149.
Bethesda, 180, 181, 188.
Bethlehem, 42, 55-8, 62, 63, 66-8, 73, 74, 78, 305, 532.
Bethphage, 390.
Bethsaida, 133, 164, 199, 204, 268, 270, 281, 317, 403.
Bethsaida, Julias, 264.
Bethshean, 375.
Binney, Amos, story, 523.
Boat, preaching from, 192, 200, 201, 240, 241, 246-9, 251, 287.
Bonaventura, 90.
Brahmin, 239.
Broadus, Eleanor Hammond, stories, 78-80, 83.
Brooks, N. C., story, 131.
Brooks, Phillips, stories, 102, 272, 313, 445.
Brothers of Jesus (traditional) James, Joses, Simon and Jude, 106, 164-5, 302.
Browning, Elizabeth Barrett, quotations, 104, 163; stories, 367, 459.
Buddha, Buddhism, Buddhist, 12, 13.
Burns, Charles Wesley, story, 35.
Bushnell, Horace, 443.

C

Cæsar (Augustus, Tiberius, etc., see Augustus, Tiberius, etc.), General application, 105, 110, 289; "Render unto," 400, 401; "No king but," 471-5; 481.
Cæsarea, 40, 111.
Cæsarea Philippi, 254, 289.
Caiaphas, stories by, 76, 77, 80, 81, 82, 84, 87; referred to, 115, 373, 412, 448, 451, 455, 457, 458, 462-5, 470, 474, 486.
Calvary (Golgotha), 408, 494, 503.
Cana, 132, 135, 136, 140, 155, 161, 163, 164, 269, 529.
Canaan, Canaanite, 283.
Capernaum, 140, 155, 161, 164-6, 167-79, 193, 199, 204, 218, 265, 268, 269, 274, 275, 279, 281. 285, 296, 300, 317,
Carmel (Mount), 122, 163, 294.
Cataline, 35.
Centurion, Roman Captain, 140, 218-20, 481, 484, 494, 495, 499, 502.
Childhood, Children, 297, 298, 378-9.
Chorazin, by Galilee, 164, 199, 281, 317.
Christian, Christians, 511-12, 518, 521, 524, 540, 541, 543.
Church, of Christ, 289, 290, 380, 518, 524, 526, 538, 543.
Churchill, Winston, story, 427.
Cicero, Marcus Tullius, 34, 474.
Circumcision of Jesus, 64.
Clarke, James Freeman, stories, 149, 184, 194, 207, 208, 215, 216, 319, 321, 372, 384, 399, 423, 501, 517, 520.
Cleophas (Clopas?), 525.
Clopas (Cleopas), see also Alphæus, 492, 493, 499, 503, 525.
Clough, Arthur Hugh, story, 181; quoted, 192; 201.
Coleridge, Samuel Taylor, story, 321.
Commandments, quoted by Christ, 380; second Table, 381; the greatest, 401; what to say, 404; according to, 513.
Confucius, 214, 215, 347, 362.
Congreve, William, quoted, 257.
Constantine, Capronymus, 507.
Constantine, Emperor of the East (325 A.D.), 131.
Constantinople, 372.
Corban, a gift by vow to God, 230.
Corelli, Marie, referred to, 7; stories, 470, 482, 484, 487, 495, 496, 497, 514, 515, 516.
Council of Carthage, A.D. 397, 542.
Council of Laodicæa, A.D. 363, 542.
Court of the Women, in the Temple, 302, 307, 402, 416, 453.
Crashaw, Richard, quoted, 128; stories, 352, 402.
Crassus, Lucius Licinius, 37.
Creed, the Apostles', 539.
Cross foreshadowed, 146, 182, 317; form, 477.
Crown of Thorns, 464, 471, 472, 474.
Crucifixion, 95, 471-3; 476-505; 540.
"Crucify Him!" 471-3.
Cumæan Sibyl, 39.
Cyprus, 372.
Cyrene, 478.

D

Dan, at northern boundary of country, 59.
Daniel, Hebrew prophet, 406, 457.
Dante Alighieri, referred to, 350; "the great refusal," 381; about Judas, 421.
David, King of Israel, 48, 49, 55-7, 59, 61, 62, 94, 98; city of, 99; 109, 144, 185, 190, 191, 218, 305, 392, 397, 401, 509.
Dawson, William J., stories, 36, 122, 124, 127, 134, 140, 143, 146, 179, 185, 203, 239, 241, 259, 262, 269, 334.
Day of Atonement, 90, 136.
Dead restored to life, 220-4; 254-6; 363-72.
Dead Sea, 114, 385.
Decapolis, 198, 251, 285.
Delitzsch, Dr. Franz, referred to, 129; stories, 132, 169, 170, 173, 175.
Demon, Demoniac, possessed by, 167-9; unclean spirits, 176-8; maniac of Gadara, 249-51; daughter of heathen, 284; boy on the Mount, 295-7; Jesus accused of, 303, 304, 328.
DeQuincey, Thomas, story, 411.
Diatessaron, 542.
Didon, Father, stories, 220, 300.
Dives, 348-50.
Divorce, Jesus on, 376, 377.
Douglas, Sir Robert K., story, 215.
Douay, (Douai), Roman Catholic translation of the Bible. The Lord's Prayer, 212.
Doves, as offerings, 64, 143, 144.
Dumachus, 79, 80.

E

Easter, the first, 513.
Ebal, Mount, Samaria, 149, 150.
Ebionite, 334.
Eddy, Zachary, story, 528.
Edersheim, Alfred, stories, 42, 47, 64, 88, 90, 92, 129, 133, 178, 232, 264, 276, 285, 287, 289, 290, 293, 296, 304, 322, 327, 329, 331, 364, 374, 410, 416, 417, 421, 423, 424, 425, 432, 435, 452, 474, 475, 477, 479, 481, 488, 492, 499, 514, 518, 524, 527, 536.
Edessa, 506, 507.
Edmunds, Dr. Albert J., authority on Oriental religions and literature, 12, 18.
Egypt (country and history), the flight into, 70, 71; 72, 73; legends concerning the flight, 76, 77; in memory of, 100; temple of Karnak, 131; climate of lower region, 385.
Ela, David H., story, 294.
Eleven, the disciples after the loss of Judas, 440, 442-50, 520, 532, 533. 520, 532, 533.
Elijah (Elias), Hebrew prophet, 114, 117, 119, 123, 160, 162, 259, 266, 289, 290; "on the holy mount," 292-4, 393, 494, 495.
Eliot, George, see George Eliot.
Elliott, Emily E. S., story, 315.
Elisabeth, wife of Zacharias and mother of John the Baptist, 45-9, 51, 54, 58, 119.

Elisha (Eliseus), 119, 121, 160, 162, 393.
Emmaus, 525, 534.
Enrollment, Edict of, 55, 67.
Ephraim, 373.
Epicurean, Greek philosophy, 34, 35.
Erasmus, Desiderius, 229.
Esdraëlon, Plain, 103, 163.
Esdras, Book in the Apoenypha, 39.
Ethiopia, 540.
Eusebius of Cæsarea, 542.
Ezra, 113.

F

Faber, F. W., hymn writer, story, 542.
Farrar, Archdeacon, Frederic W., stories, 59, 91, 118, 123, 125, 141, 144, 152, 164, 165, 179, 186, 188, 189, 193, 218, 251, 268, 347, 375, 382, 413, 418, 428, 430, 431, 441, 446, 455, 456, 458, 476, 487, 522; referred to, 537.
Feast, Jewish (see also Passover, Tabernacles, Dedication, etc.), 89, 90; 165; Tabernacles, 301-14; Tabernacles, 329; Dedication, 329, 330; Tabernacles, 337; Tabernacles, 392.
Fénelon, 229.
Field, Eugene, referred to, 507.
Field of Blood (Aceldama), 460.
Fig-tree, 133; blasted, 395-7; parable, 406.
Fleetwood, John, story, 219.
Fool, the Rich, 333, 334.
Forbush, W. B., stories, 93, 94, 96, 97, 99, 100, 102, 103, 110, 112, 114, 120, 146, 157, 158, 162, 412, 469, 493.
Forgiving sins, 174, 175; of one another, 298-300.
Fouard, Abbé Constant, stories, 60, 61, 67, 68, 70, 71, 101, 122, 137, 138, 253, 254.

G

Gabriel, 46, 48, 50.
Gadara, 249-51.
Gamala, 108.
Gamaliel, Rabbi, 42.
Garden of Eden, 274.
Gaspar (Gaspard, Caspar), one of the Magi, 70.
Gaulomitis, district, 72.
Gautama, the Buddha, 12; (Sakya Mouni) 347; 362.
Gehenna, Hell, 511. See also Hell.
Geikie, Cunningham, stories, 34, 35, 37-9, 41, 48, 63, 65, 66, 72, 74, 99, 105, 106, 111, 112, 114, 116, 120, 124, 126, 130, 134-6, 139, 149, 151, 164, 166, 168, 171, 175-7, 179, 182, 188, 195, 196, 198, 201, 202, 204, 214, 230, 232, 233, 235, 238, 240, 258, 264, 275, 279, 280, 283, 286, 292, 302, 303, 306, 308, 309, 311, 314, 337, 338, 342, 365, 372, 378, 385, 387, 392, 394, 401, 402, 405, 408, 409, 434, 440, 444, 450, 454, 458, 461, 465, 477, 502, 503, 505, 507, 521, 532, 540.
Gennesaret, Plain, 269, 275.
Gentile, Gentiles, 65, 165, 215, 220, 236, 237, 260, 283-5, 287, 298, 382-4, 426, 463, 512, 535, 538.
George Eliot, pen name of Marian Evans Lewes Cross, the English novelist who translated Strauss's skeptical Life of Jesus, 11, 12; Quotation from a poem, 506.
Gerizim, 149, 150.
Germanicus (Cæsar), 37.
Gethsemane, Garden of, 410, 440, 442-50, 452.
Gifts ("gold, frankincense and myrrh") 68, 69.
Gloria in Excelsis, 63.
Golden Rule, first taught, 12; as stated by Jesus and others, 214, 215.
Golgotha, 289, 478, 505.
Gratus, Valerius, 111.
Great Physician, the (Healer), 170, 171, 173, 176-8, 196, 198; leper, 217, 218; centurion's servant, 218-20; woman with hemorrhage, 252-4; blind men, 256; all kinds of plagues and infirmities, 258, 259; sick in market places, 275; all manner of diseases, 285; dumb man, 285, 286; boy with dumb spirit, 294-6; 365.
Greek, spoken in the time of Christ, 93, 112, 113, 205, 480, 523.
Grenfell, Bernard P., stories, 361, 362.

H

Hades, 281, 289, 317, 349, 514.
Haggai, 40.
Hallel, 392, 416, 439.
Hannah, 512.
Hay, John, story, 325.
Hebrew, 93, 112, 113, 159, 180, 480.
Hebron, city, region, 116.
Hell, 332, 508, 509, 539.
Herbert, George, quotation, 442.
Hermon, 285, 293, 294.
Herod Antipas, see Antipas.
Herod the Great, king of Judea, 37, 40, 42; 45, 55, 66-8, 70; death, 72; legends, 77, 79, 82, 92; 197, 198, 236, 259, 262.
Herodians, 186, 236, 268, 400.
Herodias, 257, 262-4.
Hinnom, Valley, 99, 517.
Holland, Josiah Gilbert, 55.
Holmes, Oliver Wendell, 180.
Holy Place (Sanctuary), 48, 409.
Holy Spirit (Holy Ghost), 46, 49, 51, 65; at the baptism of Jesus, 119-21; 128, 318, 332, 401; Wycliffe, 436; "Receive ye," 527; 532, 533, 539.
Horace, Roman poet, 34.
Hosea, 306.
House of the Last Supper, 438-9.
Hughes, Matt. S., story, 362.
Hume, David, 528.

I

Idumæa, Idumean, 40, 48.
Ingraham, J. H., stories, 223, 306.
Inn (Khan), Bethlehem, 58-60.
Irenæus, 542.
Isaac, 151, 219, 220, 340, 399.
Isaiah, 48, 115; Jesus reads from, 159, 160; at Capernaum, 165, 166; "He did not cry aloud," 201; quoted, 230,

237, 242; Jesus believed to be, 266; quoted, 278, 390, 391; "Who hath believed our report?" 404; "He hath blinded their eyes," 404.
Iturea, district, 115.

J

Jacob, 149-52, 188, 219, 220, 340, 399.
Jacob's Well, 149-52.
Jacopone, Franciscan friar, wrote "Stabat Mater," 493.
Jairus, 252, 254.
James, son of Alphæus, 106, 203, 204, 534, 539, 540.
James, son of Zebedee and Salome, 166, 171, 192, 203-5, 254, 315, 384, 424, 442, 499, 529, 534, 539, 540.
Jeremiah, 71, 266, 289, 460.
Jericho, 8, 42, 73, 121, 320, 385, 386.
Jerome, Saint, 8.
Jerusalem, Jewish capital, 40, 41, 88, 92, 96-9, 100, 101, 103, 117, 118, 121, 129, 132, 142, 143, 146, 149, 151-3, 158, 169, 175, 176, 180, 182, 184, 188, 210, 223, 232, 265, 269, 275, 289, 300; Feast of Tabernacles, 301-14; 315, 320, 337, 339, 341, 342, 354, 444, 450, 462, 464, 466, 472, 475, 476; "Daughters of," 478, 479, 487, 490, 500, 505, 518, 525, 526, 533, 540.
Jesus of Nazareth, "the Master Story Teller," 9; first taught the Golden Rule, 12; "went about doing good," 13; birth mentioned, 33; name given, 48; before birth, 53; birth, 59, 60; manger, 60, 62, 63; swaddling clothes, 61, 62; mother's lullaby, 62; visit of shepherds, 63, 64; circumcised and presented in Temple, 64, 65; Simeon's prophecy, 65, 66; Anna's blessing, 66; visited by Magi, 66-9; flight to Egypt, 70; stay in Egypt, 72; "Out of Egypt," 73; taken to Nazareth, 73; "He shall be called a Nazarene," 74; spurious stories of His boyhood, 75-87; legend of His infancy from the Koran, 75; legend of the swaddling clothes, 76; of restoring a mule to manhood, 77; of the miraculous field of grain, 77; of the twining of junipers, 78; of the quivering aspen, 78; of the boyhood of the two thieves, 79; of the tall palm, 80; of the broken pitcher, 80; of Him and Judas as boys together, 81; of restoring the right colours to the dyer's cloths, 81; of the throne Joseph had built wrongly, 82; of a boy bitten by a serpent, 83; of the boys turned to kids, 83; of the dead boy's vindication, 84; of the clay sparrows, 85; of the withered boy, 85; striking a boy dead, 86; of the indignant neighbours, 86; of Jesus (St. Issa) in India, 87; the concealed miracles, 87; portrait when twelve years old, 89; doing nothing wonderful, 90; "like His brethren," 91; going to school in the synagogue, 92-5; a real boy growing to manly manhood, 95; off for a trip to Jerusalem, 96; through Samaria, 97; "Our feet shall stand within thy gates, O Jerusalem!" 98; in His Father's house, 99; the Passover supper, 100; the boy lingers behind, 100; an anxious search, 101; finding Him in the Temple among the rabbis, 101; "Why are you treating us like this?" 102; "Didn't you know I must be about my Father's work?" 102; leaving the Temple with them, 101; back to Nazareth, an obedient Son, 103; working at His trade, 104-14; growing in size and knowledge, 104; doing carpenter work, 104; cabinet making and other things, 104; death of Joseph, 105; turning His hand to many kinds of work, 106; making yokes and ploughs, 104, 107; terrible Roman conditions around Him, 108; hearing others talk about the coming Messiah, 109; working patiently on for twenty years, 112; familiar with three languages, 112; going to hear John the Baptist, 114; His baptism, 118-20; coming from Galilee to Jordan, 118; "Suffer it now," 119; "This is my Son, my Beloved!" 119; "led up by the Spirit into the wilderness," 120; His temptation, 120-7; was He capable of sinning? 125; unerring choice, 126; parting of the ways for Him and John, 126, 127; against asceticism, 127; accepting four followers and taking them to a wedding, 128-41; "Behold the Lamb of God!" 128; followed by two of John's disciples, 129; portrait descriptions, 129-32; calling Andrew and Simon, 132; finding Philip and Nathanael, 133; the first four disciples, 134; invited to a wedding, 135; gently reproves His mother, 136; His first miracle, 135-8; goes to Capernaum, 140; to Jerusalem and return, 143-56; going up to Jerusalem, 143; driving the market men and brokers out of the Temple, 143-5; "Destroy this Temple!" 145, 6; the first shadows of the Cross, 146; teaching in the Temple, 146; Nicodemus's night visit, 147, 8; Pharisees jealous already, 149; Jesus did not baptize, 149; returns through Samaria, 149-51; converses with a woman who comes to the well, 152, 153; preaches to the Samaritans, 154; the Baptist's testimony at Ænon, 154; at Cana again, 155; giving health to the nobleman's son, 155, 6; preaching in Nazareth and driven from his old home, 157-67; goes over to Nazareth, 157; enters the synagogue there, 157; reading from Isaiah, 159; "This day is this Scripture fulfilled," 160; "Isn't this the carpenter?" 161, 62; putting Him out, 162; pushing toward the precipice, 163; leaving the home of His childhood, 163; preaching in the neighbourhood, 164; His own family becomes estranged, 164,

165; going to Capernaum to live, 165; invited to make His home with Peter, 165, 66; a sample day in Capernaum, 167-78; casts out a foul spirit in the synagogue, 167, 8; healing in the streets, 169; a blind man, 170; Peter's mother-in-law, 171; a paralyzed man carried by four friends, 172-5; preaching and healing, 176, 7; at sunset, healing and casting out demons, 177, 178; all night communion, 179; "My Father works, and I work," 179; controversy over the Sabbath, 180-91; healing the infirm man at Bethesda, 180, 1; cited before authorities for the first time, 182; His defense, 182-4; His disciples pluck heads of grain and eat, 184; defending the disciples, 185, 6; restoring a man's withered hand in a synagogue, 186-8; conspiring to murder Him, 188; foolish Sabbath regulations, 188-90; "The Son of Man is Lord of the Sabbath," 191; designating the rest of His disciples and teaching through Galilee, 192-205; the first miraculous haul of fish, 192; the calling of Matthew, the publican, 193-5; eating with sinners, 194-7; "Can the sons of the bride-chamber fast?" 197; parable of old and new garments and wineskins, 197, 8; preaching and healing, 198; all Galilee at His feet, 199; preaching from a boat, 200, 201; the happiest time in His mother's later life, 202; names of the Twelve, 203-5; their standing and attainments, 205; "One whose love gives life its worth," 205; the Sermon on the Mount, the Lord's Prayer, and the Golden Rule, 206-16; the Beatitudes and "Woes," 207-9; the salt of the earth, and the light of the world, 209; on oaths and retaliation, 210, 211; saying the model prayer, 211-13; "Ask, seek, knock," 213, 214; the Golden Rule, 214, 5; "as one having authority," 216; His first healing of a leper, 217, 8; curing a centurion's servant, 218-20; restoring a widow's son to life, 220-4; opposing Pharisee and Sadducee, 225-39; dining with Simon the Pharisee, 225-7; denouncing the Pharisees, 230-2; "How can Satan cast out Satan?" 233; the sign to Nineveh, 233, 4; "Woes," upon Pharisees and rabbis, 234, 5; conspiring to destroy Him, 237, 8; telling the people stories on the shores of Galilee, 240-6; crowded to seek refuge in a boat, 240; "the Sower," and its explanation, 242, 3; "the wheat and the tares," 243; explained, 244; mustard seed and leaven, 244; lamp, treasure, pearl, net, 245; "things new and old," 246; recognised as a prophet, 246; starting across the lake, 247; calms a sudden storm, 248, 9; finds a naked maniac among the tombs, 249; drives the "legion" of demons into a herd of swine, 250; sends the maniac home, sane, as a missionary, 251; returning across the lake he is met by Jairus, 251, 2; heals a woman of chronic hemorrhage, 252, 3; told that Jairus's daughter is dead now, 254; brings her back to life, 255, 6; cures two blind men and a dumb demon, 256; answering messengers from the Baptist, 258; working many miracles, 258, 9; sends the Twelve on a mission, 260-2; hears of John's death, 263, 4; return of the Twelve, 265; no time even to eat, 265; Galilee, opposing Him, 266-82; "He is beside Himself!" 266; "My mother and my brethren," 267, 8; the women who befriended Him, 268, 9; no chance to eat, 270; "How many loaves have you?" 270; "Give them something to eat," 271; "Make the men sit down," 271; feeding five thousand, 272; sending them all away, 273; communing with the Father, 273; walking on the water, 273; "O Little Faith!" 274; healing the sick in the marketplaces, 275; "the Bread of Heaven," 276-8; "Thou art the Son of God!" 279; striking the fatal blow at His own popularity, 279, 80; synagogues closed against Him, 280; "Will ye also go away?" 280; Galilee rejects Him, 280, 1; "Come unto Me!" 281, 2; as Fugitive with a few followers, 283-300; in the region of Tyre and Sidon, 283, 4; casting a demon out of a heathen's daughter, 284, 5; returns to Decapolis, 285; deaf stammerer made to speak, 285, 6; feeding the four thousand, 286, 7; "You cannot discern the signs," 288, 9; "On this rock will I build my Church," 289, 90; fortelling His death, 290, 1; "Get thee behind me, Peter!" 291, 2; the Transfiguration, 291, 2; "Hear my beloved Son," 293, 4; "Elijah has come," 294; casting demon out of a boy, 294-6; paying the tribute money, 296, 7; "Lest we give offence," 297; "As a little child," 297, 8; talks to them about forgiving, 298, 9; story of the unrelenting servant, 298, 9; last discourse at Capernaum, 300; the Feast of Tabernacles, 301-14; "Manifest Thyself to the world," 302; "Where is He?" 303; goes up to the feast, 303; "How knoweth this man letters?" 303; "Thou hast a devil!" 303; Pharisees send officers to arrest Him, 304; "The great day of the feast," 304; "living water," 304; "Never man so spake," 305; Nicodemus speaks in His defence, 305; a woman caught in adultery, 306; "Go, sin no more," 307; why did He write on the ground? 308; "the Light of the world," 309; "Who art thou?" 310; "Before Abraham

was, I AM," 312-14; they pick up stones, but He passes out unhurt, 314; a homeless wanderer, 315-30; "sets His face toward Jerusalem," 315; "The Son of Man hath not where to lay His head," 316; charges the Seventy and sends them out, 316-18; receives them back, 318, 19; "Who is my neighbour?" 319; the Good Samaritan, 320, 1; in the home of Mary and Martha, 321, 2; gives sight to a man born blind, 322-5; parable of the Good Shepherd, 327-9; the last anniversary of His birth, 329; attends the Feast of Dedication, 330; an exile again, 331-44; withdraws to Perea, 331; confessing and denying Him, 332; "Blessed are they that hear," 332; "This night is thy soul required," 333; "Blessed are those servants," 335; divided houses, 336; "I tell you, nay," 338; straightens a woman bent double, 339; "Are they few that are saved?" 339, 40; "Go and say to that fox," 341; "O Jerusalem, Jerusalem!" 341; dinner with a leading Pharisee, 342; parable of excuses, 343; "None of those shall taste of my supper!" 343; counting the cost beforehand, 344; "Look at the fields!" 344; parables in Perea, 345-62; the Ninety and Nine, 345; the Prodigal Son, 345-7; "Render an account of thy stewardship!" 347, 8; the Rich Man and Lazarus, 348-50; the Unprofitable Servants, 350, 1; warnings of the kingdom, 351, 2; the Pharisee and the Publican, 352; Labourers in the Vineyard, 352-4; the Pounds and the Cities, 354, 5; "Which did his father's will?" 355; the Wicked Husbandmen, 355, 6; the Marriage Feast and the Wedding Garment, 356, 7; the Wise and Foolish Virgins, 357, 8; the Talents, 358, 9; "For the least of these, my brethren," 359,60; New-Found sayings, 360-2; the founding of the Christian system, 362; the raising of Lazarus, 363-72; hears of Lazarus's illness, 363; "Lazarus is dead," 364; back into danger, 365; in Bethany again, 366; "If Thou hadst been here!" 367; "Jesus wept," 367; "I am the Resurrection," 368; "Lazarus, come forth!" 369, 70; conspiring to kill Him and Lazarus, too, 372; Sanhedrin plots against His life, 373; "If we let Him go on like this!" 373; the ten lepers, 375, 6; on marriage, 376-8; blessing the little ones, 378-9; warning the disciples, 383, 4; ambition of Salome, 384; lodges in Jericho with Zacchæus, 385; gives sight to Bartimæus, 386, 7; "Will He come up to the feast?" 387; supper in His honour at Bethany, 387; Mary anoints Him with costly spikenard, 388, 9; preparing for a formal entry into Jerusalem, 390; multitudes rejoice, 391-3; weeping over Jerusalem, 393, 4; looking about in the Temple, 394; returns to Bethany, 394, 5; blasting a fig-tree, 395; His only miracle of judgment, 396; the children in the Temple, 397; "By whose authority?" 398; "I will ask you one question," 398, 9; Sadducees inquire about the Resurrection," 399; Pharisees and Herodians also try to trap Him, 400, 1; "Render unto Cæsar," 401; "Thou art not far from the kingdom," 401; they dare not ask Him more, 401; over against the treasury, 402; praising the poor widow, 402; "We would see Jesus," 403; the Jews reject Him, 404, 5; warnings to the Twelve, 405; false Messiahs, 406; foretelling the destruction of the Temple, 408, 9; "After two days the Son of Man will be delivered up," 409; chief priests and scribes plot to put Him to death, 412; "Where is the guest-chamber?" 413; preparing to eat the Passover, 414-16; can there be mercy for Judas? 417-20; the last Passover and the Lord's Supper, 422-39; "I have longed to eat this with you!" 422; His only Passover sacrifice, 423; teaching them humility, 425-7; "One of you shall betray me!" 428; "Is it I?" 428, 9; giving the sop, 429, 30; instituting the Lord's Supper, 431, 2; "Simon, I have prayed for thee," 433; "The cock shall not crow till thou hast denied me three times," 433, 4; "Here are two swords," 434, 5; "Let not your hearts be troubled," 435, 6; "I have overcome the world," 436; the Prayer of Intercession, 437; joining in the hymn, 439, 40; so they came to Gethsemane, 440, 1; in the garden, 442-50; "Sit here while I pray there," 442; "Not as I will, but Thou!" 442; in agony He prayed, 443; sweat great drops of blood," 443; He comes back the third time, 444; goes out to meet His betrayer, 444; the loftiest courage, 444, 5; angels "sweetly soothe the Saviour's woe," 445; "Hail, Rabbi!" and kissed Him much, 445; "Dost thou betray with a kiss?" 446; "Whom are you looking for?" 446, 7; "Put up thy sword," 447; twice repelled by the glory of His person, 448; "Excuse me this once," 448; His last miracle, 448, 9; the naked young man, 449, 50; "they all forsook Him and fled," 450; led to the palace of the high priest, 450; the Sanhedrin agitated, 450; examined by priest and tried by the Sanhedrin, 451-63; before Annas, 451; through John's influence Peter gets in, 452; "Why smitest thou me?" 454; the first blow in His face, 455; that majestic silence, 456; "Thou hast said," 457; Caiaphas plays a part, 457, 8; "Guilty of death!" 458; stung with unutterable anguish, 459; "the Saviour

looked on Peter," 459; "I have sinned, He is innocent," 460; "the Field of Blood," 460; "Prophesy, who struck thee?" 461; before the Sanhedrin, 462; leading their own Messiah in chains, 463; before Pilate, 464-75; "What accusation?" 465; sent to Antipas, 466, 7; back to Pilate, 467; examined privately, 468; "What shall I do with Jesus?" 469; scourged, 469; "Hail, King of the Jews!" 470, 1; "Behold your King!" 473; "We have no king but Cæsar!" 473-5; "Go, soldier, get ready the cross!" 476; the terrible preparations, 477; "bearing the cross for Himself, 478; laid upon Simon of Cyrene, 478; "Weep not for me," 478, 9; Pilate's petty revenge, 480; "the King of the Jews!" 480, 1; "Father, forgive them," 482; declining the stupefying liquor, 482, 3; the cross set up; "the nail that held Him up," 485; taunts in the midst of torture, 486; "He cannot help Himself!" 487; gambling for the seamless garment, 489, 90; the "Stations" of the Cross, 490; "Today shalt thou be with me in Paradise," 491, 2; "Behold thy Son!" 493; "My God, why didst thou forsake me?" 494, 5; "I thirst!"—"It is finished," "Into thy hands I commend my Spirit!" 496-8; "Truly, this was the Son of God!" 499; John takes Mary the Mother to his home, 499; women never unkind to Him, 500; an earthquake, 500, 1; "They shall look upon Him whom they pierced," 501; He died, literally, of a broken heart, 501, 2; the hurried burial, 502, 3; the new tomb, 503; sealing and guarding it, 504, 5; how He triumphed over the cruelty and shame, 505; the greatest crime in history, 505; a great earthquake, 513, 14; the stone was moving, 514; "walking in His garden," 516; "He is not here," 516; John and Peter at the tomb, 517; Mary Magdalene lingers, 518; "Mary!" 519; "as idle talk," 520; the news spread fast, 520; bribing the grave watchers, 521; arguments for the Resurrection, 522, 3; "The Lord is risen indeed!" 524; walking to Emmaus with two disciples, 525; "Abide with us," 526; "Peace unto you!" 527; convincing Thomas, 528, 9; meets them by the lake, 529; another great haul of fish, 530; "Feed my sheep," 530; "Follow thou me," 531; "Go, disciple all nations," 532; "Lo, I am with you alway, even unto the end," 532; carried up into Heaven, 533; they returned to the Temple blessing God, 533; summary of His twelve appearances after the Resurrection, 533, 4; "Christ sat down at the right hand of God," 536.
Jezreel, 164.
Joanna, 268.
John (Jonah, Jonas), 132, 289, 530.
John of Damascus (8th century), 131, 507.
John the Baptist, 44; birth and name, 54; 115-19; 126-9; 135, 148, 149, 157, 165, 183, 197, 205; death, 257-9; 262-5; 289; as Elijah, 290, 294, 330, 331, 340, 341, 348, 355, 398, 399, 467.
John the Beloved, 123, 128, 136, 137, 171, 192, 202-5, 254, 268, 315, 329, 384, 416, 424, 430, 432, 442, 445, 450, 452; "Behold thy mother!" 492, 3; 499, 512; 513, 517, 520, 523; 524; 527, 529-31; 537, 539, 540, 543.
John, Letters of, referred to, 293.
Jonah, 233, 234; 28, 306, 333.
Jordan, river, 114, 115, 117-20, 122, 157, 198, 257, 330.
Joseph of Arimathea, 229, 450, 503, 513, 517.
Joseph, son of Jacob, 149, 150.
Joseph, husband of Mary the mother, 48, 56-9, 62-5, 70-4, 76-80, 82, 85, 86, 88, 91, 94, 96, 97, 100-7, 133, 160-2, 277, 492.
Josephus, Flavius, stories, 43, 73; mentioned, 89, 109; referred to, 171, 237, 409; story, 512.
Joses, 106.
Joshua, 92.
Joshua, 150, 151.
Jubilees, 39.
Juda(h), 50, 51.
Judas Iscariot (of Kerioth), legend of boyhood, 81; referred to, 203-5; 268, 388, 389, 410-13, 416-21; treasurer, 424; obtained the most honoured place, 424; "Is it I?" 429; "went out," 429, 430, 440, 444-6; 460, 534, 540.
Judas the Gaulonite (of Galilee), 94, 101, 108, 109, 274, 481.
Judas the Maccabee (Maccabæus), 164 B.C., 89.
Judas, son of James, 203, 204.
Jude, 539, 540. See also Thaddeus.
Julius Cæsar, 35, 393.
Justin Martyr, 104, 507, 542.

K

Kedron (Kidron), 99, 440.
Keim, Theodor, story, 534.
Kelly, Thomas, quotation, 464.
Kempis, Thomas à, stories, 104, 124.
Khan, see Inn.
"King of the Jews," 464, 468, 470-4, 477, 479-81, 486-8.
Kingdom of God (of Heaven), 316, 328, 340, 351, 352, 355, 361, 382; "not far from," 401; "when Thou comest into Thy kingdom," 491, 492; new hope of, 526, 527; laws of, 535.
Kingsley, Florence Morse, stories, 171, 173, 174, 325, 415, 492.
Knight, the sinless, 449.
Koran (Kur-an), story, 76.

L

Lamb of God, applied to Jesus, 125, 128, 132, 259.

Lane, Edward William, story from the Koran, 76.
Languages spoken by Jesus, 93, 112, 113. See also Aramaic, Greek, Hebrew.
Larcom, Lucy, quotation, 283.
Last Supper, the 422-40.
Latin translations, "The Magnificat," 51-3; "The Virgin's Lullaby," 62; "Nunc Dimittis," 65; inscription on the Cross, 480; "Stabat Mater Dolorosa," 493, 494; "Thou Art my God, indeed!" 529. See also Vulgate (Bible in Latin).
Lazarus (the beggar), 348-50.
Lazarus, brother of Martha and Mary, 322; brought back to life, 363-72; 374, 388, 389, 392, 393.
Leah, 44.
Lebanon, 283.
Lebbæus, one of the Twelve. See Thaddæus.
"Legion," 250, 251.
Legion, Roman regiment, 394, 448.
Lentulus, Publius, 130.
Lepers, Jesus healing, 217, 218; the ten, 375, 376; the Samaritan, 376; the ten, 393.
Levi, son of Alphæus, see Matthew.
Leviticus, 93.
Libona, 149.
"Light of the World," the, 209, 322, 516.
Livia, 105.
Livy (Titus Livius), Roman historian, 34.
Longfellow, Henry Wadsworth, story, 387.
Lord's Prayer, the 211-13.
Lord's Supper, instituted, 431-3.
Losania, 511.
Lot, 351.
Lowell, James Russell, quotation, 142; story, 360; quotation, 422.
Luke, 55, 61, 66, 123, 209; quotation, 217; 448, 449, 537.
Luther, Martin, 112; translation of the Lord's Prayer, 212; on Gentiles, 284; on washing the disciples' feet, 427.
Lysanias, 115.

M

Machærus, 262.
Macrobius, Roman grammarian, 71.
Magadan, see Magdala, 287.
Magdala, 268, 269.
Magi, 66-71, 74.
Magnificat, the, 51-3.
Mahomet, 274.
Malachi, 114.
Malchus, 447, 448, 452.
Man of Sorrows, the, 179, 267, 484.
Manger, 60-3.
Marcion, 60.
Mariamne, 40, 74.
Mark (John), 123, 185, 376, 396, 413-15, 438, 439, 449, 450, 488, 499, 537, 538.
Marriage, customs, etc., Cana, 135-9; the wedding feast and garment, 356-8.
Marseilles, 372.
Martha, 321, 322, 363, 364, 366-9, 374, 388.
Martyr, Justin, the, see Justin Martyr.
Mary Magdalene (of Magdala or Migdol), 268, 269, 372, 492-4; illustration, beneath the Cross, 496; 499, 503; 513, 516-19; 534.
Mary, Mother of Jesus, 44, 45, 48-66, 69-81, 84, 91, 94, 96, 100-6; in the Temple, 109, 110, 119, 135-8, 140, 164, 202, 267, 490, 492-4; at the Cross, 496, 499, 538, 539.
Mary, mother of James and Joses, 499, 503, 513, 516.
Mary, mother of John Mark, 438.
Mary (traditional name of), sister of Jesus, 94.
Mary, sister of Martha and Lazarus, 321, 322, 363, 364, 366-9, 371, 374, 378, 379.
Massacre of the infants, 71.
Matthew, Levi, 7, 74, 123, 193-5, 201, 203-5, 208, 449, 488, 499, 522, 537-40.
Matthias, 539.
Mecænas, 33.
Melchior, 70.
Menander, 214.
Messiah (the Christ, the Anointed, the Coming One), 39, 42, 44, 49, 51, 60, 62, 65, 67, 88, 109, 113, 114, 116-18, 120, 132, 133, 145, 149, 153, 154, 167-9, 177, 178, 201, 202, 206, 233, 258, 259, 266, 274, 278-81, 288-92, 303-6, 309-14, 324, 326, 330, 356, 371, 381, 382, 394, 395, 401, 404, 405; false Messiahs, 406; 427, 456-8, 463, 469, 491, 512, 526, 535; "the Christ that is to be," 545.
Milman, Henry Hart, quotation, 513.
Milton, John, quotations, 44, 68, 100, 118; referred to, 126.
Miracles, Miracle Worker, first, at Cana, 135, 138; second, at Cana, 155, 6; casting out the foul spirit, 167, 8; blind man and others, 170; Peter's mother-in-law, 171; paralyzed man carried by four friends, 172-5; many beside the Lake, 176-8; infirm man at Bethesda, 180, 1; great catch of fish, 192, 3; 198; first healing of a leper, 217, 18; centurion's servant, 220; restores son to the widow of Nain, 220-4; driving many demons into the swine, 250, 1; healing a woman of chronic hemorrhage, 252-4; raising Jairus's daughter from the dead, 254-6; two blind men and a dumb demon, 256; curing many of infirmities, plagues and evil spirits, 258, 9; the sick in the market places, 260; feeding the 5000, 270-2; walking on the water, 273; casting the demon out of the heathen woman's daughter, 284, 5; on a mountain in Decapolis, 285; a deaf man, 285, 6; feeding the 4000, 286, 7; the Transfiguration, 292-4; casting demon out of dumb boy, 295-6; the fish with the shekel in its mouth, 296, 7; gives sight to a man born

blind, 322-5; straightening a woman bent double, 339; raising of Lazarus, 363-72; the ten lepers, 375; blind Bartimæus, 386, 7; blasting the fig-tree, 395-7; restores Malchus's ear (His last), 447-9.
Mishua(h), part of the Talmud, 93, 228, 229.
Money-changers, 142-5, 397.
Moore, Thomas, quotation, 410.
Morgan, G. Campbell, stories, 121, 317, 340, 389, 396, 535.
Moses, Hebrew leader and lawgiver, 10, 40, 48, 64, 65, 94, 123, 133, 147, 150, 151, 182-5, 210, 217, 230, 241, 276; Transfiguration, 292-4; 303, 304, 306-8, 324, 349, 377, 378, 399, 526.
Mount Moriah, on which the Temple stood, 485.
Mountford, Lydia M. von Finkelstein, stories, 57, 61.
Mozoomdar, Protap Chunder, stories, 213, 397.
Müller, Dr. Max, 12, 13.

N

Naaman, 160, 162.
Nahum, 306.
Nain, 220, 224, 293.
Naphtali, 165, 507.
Nathan the prophet, 218.
Nathanael (Bartholomew, which see), one of the Twelve, 133, 134, 529.
Nazareth (Nazara), 48, 51, 54-8, 73, 74, 83-6, 88-95, 99, 103, 104, 106-8, 110, 114, 120, 122, 127, 133, 157-65, 167, 194, 204, 343, 365, 368, 371, 394, 444, 446, 447, 453, 455, 456, 480, 482, 491, 494, 496, 497, 516, 535.
Neander, Augustus, story, 329.
Nero, Cæsar, 36, 540, 541.
Nicephorus Callisti, or Callistus, 131.
Nicodemus, 147-9, 229, 238, 305, 419, 450, 502, 503, 513.
Nicodemus, so-called Gospel of, 254, 509.
Nineveh, Chaldea, 234, 333.
Nirvana, Buddhist and Christian compared, 13.
Noah, 150; referred to, 351, 407.
Nobleman's son, 155, 6.
Notovitch, Nicoles, story, 87.
Nunc Dimittis, 65.
Nutter, Charles S., Hymn Studies, 294.

O

Octavius, see Augustus.
Odell, Willis P., story, 543.
Offence, Mount, 392.
Olivet (Mount of Olives), outside of Jerusalem, 114, 306, 371, 390-3, 409, 439, 441, 445, 488.
"Oracles of the Lord," by Papias, 543.
Origen (Origenes Adamantius), 542.
Oxyrynchus, Egypt, 360, 361.

P

Palestine, Map of, 283.
Pali, sacred language of the Buddhists, 12, 13.
Paneas, 72.
Papias, 543.
Parables, "The Prodigal Son," referred to, 9; old and new garments and wine skins, 197; delivered in Galilee, 240-6; the Sower, 242, 3; Wheat and Tares, 243, 4; Mustard Seed, 244; Leaven, 244; the Lamp, Hid Treasure, Pearl of Great Price, Net Filled with Good and Bad, 245; Things New and Old, 246; referred to, 247; the Unforgiving Servant, 298, 9; the Good Samaritan, 319-21; the Good Shepherd, 327-9; the Rich Fool, 333, 4; Servants Found Watching, 335, 6; the Narrow Gate, 339; "Open unto Us," 340; the Invited Guests and their Excuses, 342, 3; Counting the Cost, 344; the Ninety and Nine, 345; the Prodigal Son, 345-7; the Unrighteous Steward, 347, 8; Dives and Lazarus, 348-50; the Pharisee and the Publican, 352; Labourers in the Vineyard, 352-4; the Pounds and the Cities, 354, 5; the Two Sons, 355; the Wicked Husbandman, 355; the Marriage Feast and the Wedding Garment, 356, 7; the Wise and Foolish Virgins, 357, 8; the Talents, 358, 9; "For the Least of These, my Brethren," 359; the Sheep and the Goats, 360; New-Found Sayings of Jesus, 361-3; "no longer in parables," 436.
Paradise, 492, 501, 520, 528
Passion (Week), 412, 442, 443, 528.
Passover (Pasch, Pascha, Paschal), Feast, 90, 100, 101, 132, 143, 285, 287, 387, 411-16, 422-40; 465, 467, 469, 470, 475, 478; Preparation, 501, 502, 504, 507.
Patmos, 540.
Paul (Saul of Tarsus), the Apostle to the Gentiles, 66, 201; quoted, 225; a Pharisee, 238; mentioned by Luther, 284; account of the Lord's Supper, 432; 522; quoted, 525, 533, 534.
Paul's Letter to the Corinthians, 432, 533, 534; cited, 533.
Pavement, the, 472, 475.
Peloubet, F. N., stories, 106, 271, 393, 418, 424, 498, 537.
Peloubet's Notes, 428, 441, 444, 445, 451, 465, 467, 475, 478, 482, 496.
Perea, district, 9, 72, 149, 331, 333, 341, 342; parables spoken in, 345-62; 363, 375.
Perushim, 228; see also Pharisee.
Peter, Simon, son of John, Jonah or Jonas, one of the Twelve, 132-4, 165, 166, 171, 176, 177, 192, 193, 200, 203-5, 253, 254, 268; tries to walk on the water, 273, 274; spokesman for the Twelve, 279, 80; "The Great Confession," 289, 90; "Get thee behind me!" 291, 2; witnesses the Transfiguration, 292-4; the shekel for poll tax, 296, 7; "How often shall I forgive?" 298, 336, 376, 382, 395, 410, 415, 416, 421, 424-7, 429, 430, 433, 434, 442, 443, 447-50, 452,

453, 455, 458-60, 513, 516-18, 520; 527, 529-32, 534, 539.
Peter's mother-in-law, 165, 166; cured of fever, 171.
Pharisee, Pharisees, Pharisaic, Perushim, Jewish religionists, 110, 111, 117, 118, 129, 143, 149, 184, 186-8, 190, 195-7, 206, 225-39; "Separatists" and "Neighbours," 227, 228; some of the family of Jesus, 238; 240, 258, 266, 268, 275, 281, 288, 304-6, 322, 3, 328, 331, 341, 342, 348, 352, 368, 369, 372, 373, 376, 388, 391, 392, 400, 401, 404, 446, 462, 504, 522.
Phelps (Ward), Elizabeth Stuart, stories, 38, 45, 50, 51, 54, 57, 59, 74, 159, 161, 162, 163, 177, 200, 203, 221, 222, 226, 248, 250, 256, 265, 273, 366, 368, 370, 371, 432, 435, 440, 460, 489, 496, 514, 522, 535.
Philip (Herod), 72, 115, 257, 262, 285.
Philip of Bethsaida, one of the Twelve, 133, 134, 203-5; at the feeding of the 5000, 270; brings certain Greeks to Jesus, 403; "Show us the Father," 439; 539, 540.
Philo (Judæus), 39.
Phrygia, 540.
Pilate, Pontius, 100, 111, 115; uprising against, 336-8; trial of Jesus, 464-75; "Behold the Man!" 472; 476, 480, 481, 501, 502, 509-12, 539, 541.
Plato, 362.
Polycarp, 543.
Pompeii, 34.
Pompeius Sextus, 37.
Pompey, Roman general, 37, 66, 393.
Pope, Alexander, quotation, 206.
Praetorium, 452, 464, 465, 468, 471, 474, 475, 481.
Preparation, see Passover.
Presentation of the Infant Jesus in the Temple, 64, 65, 74.
Pressel, German author, story, 532.
Prodigal Son, parable, referred to, 9. See also Parables.
Prophet, Jesus as, 201, 218, 223, 265, 266, 289, 323, 341, 394, 456, 461, 527.
Prophets, Book of the, 93. see also Isaiah, Jeremiah, Haggai, etc.
Psalms of David, 93; 240; 401; 416, 439, 457; 489.
Psalms of Solomon, 39.
Publican, Publicans, 193-7, 352, 385.
Purification of Mary and Joseph, 64; of the Jews, 135, 154; Pharisees, 225, 230, 232.

R

Rachel, 44.
Rama(h), Bethlehem, 71.
Ramsey, Sir William M., story, 538.
Rebecca, 44.
Redeemer of the World, 496, 505.
Reformation, Lutheran, referred to, 143.
Renan, Ernest, 7, 10, 374; stories, 376, 481, 504, 528.
Resurrection, "I am the," 368, 374; Sadducees' question, 399; 475; of Christ, 513-16; 517-24.
Riches, Jesus' attitude toward, "the rich fool," 333, 334; "the rich young ruler," 379-83.
Robbins, Royal, story, 33.
Roman Catholic, 91; Donay translation of the Lord's Prayer, 212; Erasmus and Fénelon, 229; statue of St. Veronica, 254; story of St. Veronica, 508.
Rome, city, empire, law, power, soldiery, etc., 33, 34, 37, 38, 41, 53, 55, 56, 58, 89, 95, 98, 100, 101, 108-11, 117, 130, 194, 207, 210, 268, 273, 274, 289, 337, 370, 373; legion, 374; guardsman, 440; tribune, 451; centurion, 461, 464, 470; soldiers, etc., 476-8; 489, 490; Veronica in, 508, 509-11; oath, 514; 521, 523, 540, 541.
Root, George F., story, 254.

S

Sabbath, observance, 85; 128; at Capernaum, 167-78; 176-8, 180-91; absurd regulations, 184-91; at the Feast of Tabernacles, 303-5; dinner with a leading Pharisee, 342, 343; burial and preparations, 501-3; 513-16.
Saddouk (Sadoe, Sadducus), 108, 109.
Sadducee, 117, 142, 143, 225, 236-8, 237, 288, 399, 452, 455, 458, 462, 521.
Salome, daughter Herodias, 263, 264.
Salome, sister Herold the Great, 42, 72, 73.
Salome, sister Jesus, 94.
Salome, sister Mary the mother, 492, 493, 496, 516.
Salome, wife of Zebedee, 106, 268, 384, 516.
Samaria, Samaritan (city, region, people), 97, 149, 151-5; 158, 260; Jesus called "a Samaritan," 312; 315, 375; leper, 376.
Samaritan, 320, 321, 320.
Samaritan woman, 151-4.
Samuel, 51, 52.
Sanctuary, see Temple.
Sanhedrin, the Jewish senate, 41, 42, 117, 187, 326, 328, 370, 371, 398, 450, 455-7, 462, 463, 464, 470, 481, 487, 488, 513, 521.
Satan, tempting Jesus, 120-4; "casting out Satan," 232, 233, 240; to Peter, 291; 304, 311, 312; "fallen as lightning," 318, 319; had bound, 339; and Judas, 412; entered into Judas, 429, 430, "demanded to help you," 433.
Sayings, New, of Jesus, 361, 362.
School, ancient Jewish, 92-4, 103, 180.
Schürer, Dr. Emil, stories, 228, 237.
Scourging of Jesus, 467, 469, 473, 474.
Scribes, Sophers, professors, 184, 186, 195, 201, 215, 216, 230, 232, 246, 266, 275, 294, 306, 307, 331, 342; "not far from the kingdom," 401; conspired against Jesus, 412; 462, 510.
Seeley, John R., story, 125.
Sejanus, 33, 110.
Seneca, Lucius, Annæus, 36, 37.
Sepphoris, 108.
Sermon on the Mount, 206-16.
Seth, 150.
Seven "Words" from the Cross, 498.

Seventy disciples, 316-18; 319.
Shakespeare, William, 10, 44, 91, 418.
Shammai, 41, 189; 215, 216.
Shepherd, the Good, 327-9.
Shiloh, 149.
Sidon, 160, 176, 281, 283-5, 317, 423.
Siloam, Pool, 99; 323-5; 338.
Siloam, Tower, 338.
Simeon, 65, 66.
Simon of Cyrene, 478, 485, 490, 508.
Simon the Pharisee, 225-7.
Simon the Zealot (Zelotes), the Canaanean (Canaanite), one of the Twelve, 203, 204, 539, 540.
Sinai, the "Mount of the Law," 123, 458.
Sisters of Jesus, Mary and Salome, 94; Esther and Tamar, 106.
Slaves, of Romans, 37, 38, 100, 108.
Socrates, 214, 347.
Sodom and Gomorrah, 260, 281, 317, 351.
Solomon, 48, 131, 234, 333, 335, 485.
Solomon, Song of, 139.
Solomon's Porch, in the Temple, 330.
Son of David, Jesus addressed as, 256, 386; 392, 397, 401.
Son of God, title of Jesus, 128, 133, 177, 182, 183, 200, 249, 274, 277-9, 282, 289, 292; claiming to be, 309-15; 318, 319, 323-5, 363, 364, 367, 380, 394, 404, 408, 463, 486, 490, 497, 499, 535, 539, 546.
Son of Man, Jesus called Himself, 133, 147, 149, 167, 174, 179, 183, 191, 208, 234, 244, 259, 261, 276-9, 289, 290, 294, 310, 316, 317, 332, 351, 359, 383-5, 403, 406, 407, 409, 429, 431, 433, 444, 446, 456, 458, 463, 520, 546.
Spartacus, 37.
Speer, Robert E., stories, 93, 99.
Stabat Mater Dolorosa, 494.
Stalker, James, stories from the Life of Christ, 55, 62, 126, 199, 229, 236, 246, 266, 267, 280, 390, 395, 462, 505, 544.
Stalker, James, stories from "The Trial and Death of Jesus Christ," 418, 419, 421, 446, 447, 450, 452, 455, 457, 459, 463, 464, 466, 467, 471, 472, 473, 477, 478, 480, 483, 488, 490, 500, 501.
"Stations" of the Cross, 490, 508.
Story, William Wetmore, stories, 420, 460.
Stowe, Harriet Beecher, story, 39.
Strauss, David Friedrich, 11, 518, 528.
Sue, Eugene, 597.
Susanna, 269.
Sychar ("liar" or "drunkard"), 149, 150.
"Symphony from the New World," by Dvorak, 134.
Syria, Roman province of, 194, 261.
Syrophœnician woman, 284, 285.

T

Tabernacle of Moses, 151.
Tabernacles, Feast of, 90, 301-14, 329, 337, 392, 402.
Tacitus, Cornelius, 37, 541.
Talmud, 93, 136, 185, 229, 253, 424.
Tappan, Eva March, stories, 145, 155.
Tappan, William Bingham, story, 445.
Targum, 39.
Tarichæa, 171.
Tatian, 542.
Taylor, Jeremy, story, 448.
Temple, at Jerusalem (Herod's) 40, 46, 64, 66, 88, 89, 98, 99, 100, 101, 116, 117, 121, 123, 142-6, 197, 269, 289, 302-14, 325, 337, 338, 388, 394, 395, 397-410, 415-17, 440, 447, 448, 450, 452, 461, 464, 481, 485, 533, 540.
Temple of Solomon, 14.
Temptation of Jesus, 120-6.
Tennyson, Alfred, Lord, Invocation, 6; quotations, 7, 12, 88; story, 371; quotation, 373; story, Mary of Bethany, 389; quotation, 491; story, 525; quotation, 546.
Tertullian, 60.
Thaddæus (Lebbæus), 203, 204.
Thomas Didymus (the Twin) one of the Twelve, 85, 86; mentioned, 194, 203, 204, 360, 364, 439, 519, 520, 527-9, 539, 540.
Thomas, Richard H., M.D., 33; stories, 224, 239, 485.
Thomson, William McClure, story, 189.
Thring, Rev. Godfrey, story, 249.
Tiber, 34, 37, 511.
Tiberias, 264, 269, 274, 276.
Tiberius Cæsar, 33, 37, 115, 130, 131, 509-11.
Tisri, 301.
Tissot, 13; illustrations (blank)
Titus, 79, 80.
Tobit, 314.
Tolstoi, 211, 290, 315.
Trachonîtis, 72, 115.
Trades-unions, Egypt and elsewhere, 72.
Traditions of Jesus's boyhood, 75-87; "of the elders," 229-32; apocryphal, 506-12.
Trajan, Roman emperor, 37.
Transfiguration, the, 292-4; 393, 424.
Treasury in the Temple, 309, 402, 460.
Tree of the Agony in Gethsemane, 441.
Trespasses, how introduced into the Lord's Prayer, 211-13.
Tribute money, Peter and the fish, 296, 297.
Twelve, the (Apostles), Jesus choosing, 132-5, 192-205; sending on a mission, 260-2; illustration, charging the Twelve, 261; returning, 265; sending them off in the boat, 273; crossing Galilee, 274; fleeing with Him, 283-300; illustration, alone with them, 336; in Perea and going to Jerusalem, 373-89; at Bethany, 394; farewell words, 412; with the disciples, 413; Judas chosen one of them, 418; Matthias in Judas's place, 439.
Twentieth Century New Testament, the twenty authorities, 8; stories, 46, 55, 67, 70, 71, 73, 146, 153, 154, 156, 160, 165, 181, 192, 196, 210, 217, 250, 251, 293.
Tyndale, William, Bible translation, 211, 212.
Tyre, city and region, 162, 176, 281, 283-5, 317, 423.

U

Upper Room of the Lord's Supper, 414, 415, 423, 440.

V

Vale of Hinnom, see Hinnom.
Vale of Kedron (Kidron), see Kedron.
Varus, Publius, Quintilius, 95.
Vatican, 508.
Veil of the Temple, 47, 499.
Vergil, 34, 39.
Verily (rendered also, amen, indeed, truly, of a truth, assuredly, most assuredly), favorite words with Jesus, 133, 147, 182, 260, 276, 277, 279, 291, 297, 298, 311, 312, 327, 335, 336, 355, 382, 384, 402, 403, 405, 407, 426, 428; "treuli, treuli," 436, 491, 492, 499, 530.
Veronica (meaning "true-likeness"), (Saint), legends about, 254; in "Stations of the Cross," 490, 507.
Via Dolorosa, see Man of Sorrows.
Vienne, 511.
Vinegar on the Cross, 495.
Virgin, the, 44, 45, 51, 54, 61-3, 78, 423, 492, 490, 538, 539. See also, Mary, mother of Jesus.
Voice, the, Isaiah, 115, 117-19; 383; in the Temple, 403; 409, 423, 492, 499, 538, 539.
Voltaire, 528.
Volusianus, 509.
Vows, Oaths, Jesus's teaching concerning, 210.
Vulgate, 8, 10; the Lord's Prayer from, 211.

W

Wallace, General Lew, 507.
Wandering Jew, 507.
Ward, Herbert D., stories, 366, 368, 370.
Watts, Isaac, quotation, 476.
Way of Sorrows, 508.
Wells, Amos R., story, 60.
Whipple, Wayne, stanza from "The March of Any Man," 14; sources of the "Magnificat," 52; four lists of the Twelve, arranged, 203; two stanzas "Galilee," 205; extract from "The Wonder-Story of the English Bible," 211; translation of Lord's Prayer from Luther's Bible, 212; literal renderings, 226, 231, 240-3, 268, 270, 272, 273, 275, 279, 280, 284-90, 295, 296, 352, 356, 373, 379; from Greek in Longfellow's "Blind Bartimeus," 386; 391, 395, 399, 402, 412, 426, 433; extract from "The Wonder-Story of the English Bible," 436, 442, 444, 448; story, 448, 449; rendering, 452; story, 457; stanza from "The March of Any Man," 472; "Stations of the Cross," 490; stories, 507, 508; twelve appearances after the Resurrection, 534; traditional deaths of the Apostles, 540.
White, Bouck, stories, 37, 53, 95, 104, 105, 107, 108, 110, 117, 159, 197, 209, 227, 297, 308, 313, 318, 343, 344, 350, 354, 378, 383, 419, 443, 448, 470, 505, 544.
Whittier, John Greenleaf, quotations, 247, 345, 362, 537.
Wine, at the marriage in Cana, 135-9; old in new bottles, 197; at the Lord's Supper, 431-3; mingled with gall, 482.
Woes, pronounced by Jesus, 207, 209; "hypocrites!" 231, 232; against Pharisees, 234, 235; against lawyers, 235.
Wycliffe, John, Bible translation, stories, 211, 436.

Y

Young, Edward, 70.

Z

Zacchæus, 385.
Zachariah, 235.
Zarephath, Sidonia, 160.
Zebedee (Zebediah, Zabdai), 106, 192, 268, 384, 499, 529.
Zechariah, Zacharias, 45-8, 50, 54, 115.
Zion, Mount, 44, 99, 391.
Zoroaster, 347, 362.

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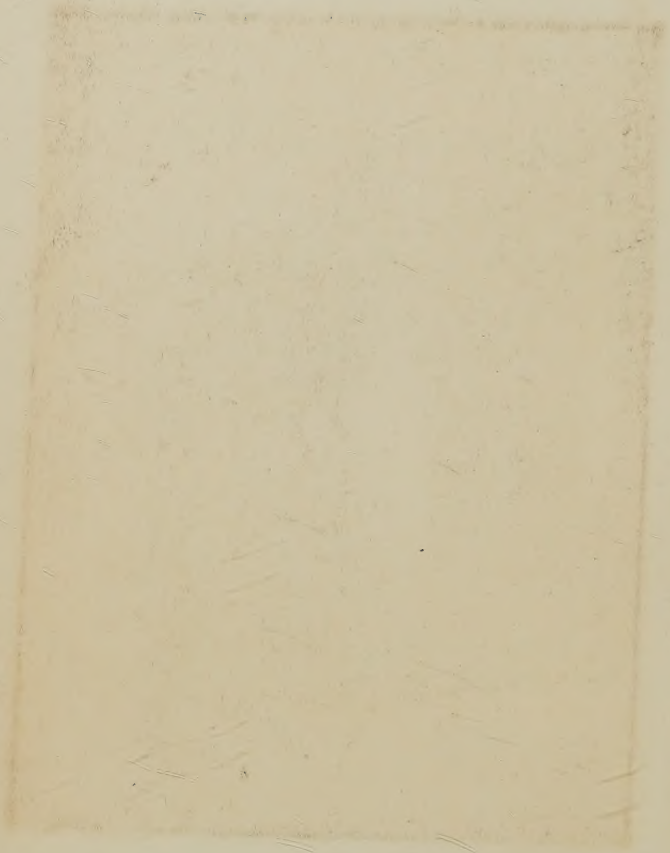

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